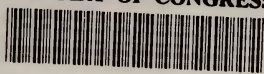


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C H A O S

AND THE

C R E A T I O N ;

An Epic Poem,

IN EIGHT CANTOS,

WITH ELUCIDATIVE NOTES.

BY

TRINITARIUS.

האל יהוה בורא השמים ונוטיהם רקע הארץ וצאצאיה נתן נשמה
לעם עליה ורוח להלכים בה :—ISAIAH, xlii. 5.

Σὺ καὶ ἀρχαὶς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν
οἱ ἔθνη.—HEBREWS, i. 10.

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TO THE

UNIVERSITY OF CAMBRIDGE,

THIS WORK,

WITH FEELINGS OF THE STRONGEST ATTACHMENT,

IS DEDICATED

BY A TRINITY MEMBER OF ITS SENATE,

THE AUTHOR.

PREFACE.

IN offering this Poem for the perusal of the public, I am particularly anxious to give my reasons for having selected so lofty a theme, especially as there are many elaborate works at the present day extant upon it: but frequently being astonished at the difference which exists in the opinions of the most learned, as to the primary cause of CHAOS, and of what it consisted (some even going so far as to deny that it ever had being), the idea struck me that the most likely origin of this crude and impure mass was the fall of Lucifer; and this, I submit, appears possible on the following grounds:

Firstly. That it is highly improbable that a God of *order* should have allowed such a confused heap as Chaos is represented to be in the first chapter of Genesis, to have remained *disorganized* from eternity

until the Creation, which it must have done, unless it originated as I imagine, or in some other way.

Secondly. That it seems impossible, that such a being as the first archangel in heaven should have fallen, with millions of his followers (all subject to none but the Deity himself), without causing some great convulsion.

And Thirdly, it appears to add much to the glory of Divinity, to suppose that the CREATION was a work of *triumph and victory*, rather than one merely of *fancy or caprice*.

Let it be understood, that in using the foregoing expression, I intend nothing irreverent, since I may be as far, or farther than any one else, from assigning the true cause of this stupendous manifestation of divine power; but I have not yet perceived any motive apparent upon the face of Revelation, for the great undertaking of the Six Days.

Let it not be presumed, that I dare profess for a moment, to penetrate the mystery that envelopes the ETERNAL ONE; on the contrary, I am more than ever convinced of the uselessness of the attempt, and therefore have only endeavoured to

exemplify or illustrate by an imaginary Chaos and Creation the real one ; but I am desirous to prove to INFIDELS and SCEPTICS, that such is the perfection of Jehovah's deeds, that any mortal with common capabilities (if he will take the trouble) may discover a probable origin and mode of performance for one of his greatest works.

Those commentators who deny the existence of Chaos, assume their position from the circumstance, that the first sentence in the Bible, when *fully* translated, reads thus : “ In the beginning God “ created the *substance of the* heavens, and the “ *substance of the* earth ;” but this construction rather supports than destroys my argument, since here it is evident, that God formed out of confusion the *self-evident and tangible qualities* of the universe, which before were huddled together in a state of incongruity, partaking of all yet defining none. And this is proved by the verse which follows ; *viz.* “ And the earth was without form “ and void (*i. e.* not in being), and darkness was “ upon the face of the deep, and the Spirit of God “ moved upon the face of the waters :” what

deep? what waters? unless, as I imagine, a WATERY WASTE existed before the Creation.

There is another point I have humbly endeavoured to cast some light upon, and in which, should I have erred, I trust an all-merciful and all-judging Being will pardon the aggression.

Nothing, especially at the present day, seems to be more difficult of solution with professing Christians, than the HOLY TRINITY. It is the unfortunate barrier which shuts out many, in other respects sincere followers of Christ, *viz.* the Unitarians. What would one of this sect say, if I were to tell him that he himself was a *Trinity*—and yet I hope to prove it undeniably.

That he has *two* distinct parts, although he can at present perceive but one (unless he is a MATERIALIST), I think he will not deny; *viz.* BODY and SOUL. And is it not as easy to combine *three* as *two*? The *beast* has a body, and he has a *mind* to direct him; so likewise has man, who alone has the *third* and most important part, the *soul*; that portion which he received at the creation with the other two (more defined elsewhere) direct from God

himself. “ Let us make man in our own image” were the creative words, and humanity was shapen in the similitude of the TRIUNE GOD.

The translation of the word *persona* has been the principal cause of this misunderstanding, as it means *character, office, attribute, power, &c.*; as well as *person*, the general signification given to it. *Three Persons in one God*, might be as correctly rendered *three Powers in one God*.

I am desirous that every one who reads this Poem may perfectly understand that my tenets are those of the established church, and that if I depart in some *minute points* from them, it is for the purpose of rendering the *greater ones more clear*, rather than for the object of detracting from the whole. I here declare myself a Trinitarian most extensively and uncompromisingly; as also a *firm believer* in the doctrine of Immaterialism, and which I trust, will appear upon the face of my notes on these subjects.

It was my intention originally, to have written a short prose work upon these and various other points of a like kind; but, having since thought

that in a POEM they would be more interesting to the generality of readers, I have chosen the present grand subject to embody them.

It may be as well to state, that not being pressed by necessity, but actuated only by a wish to gratify and benefit, if such should be my reward, I shall feel myself amply remunerated for my exertions.

In conclusion, should there be any thing *new* or *likely to be of service* in this production, I take no credit to myself, since He whose creature I am, has an undoubted right to the praise for any useful ideas, which I should not have possessed but for Him; and I trust the same almighty and beneficent Being will continue to direct my endeavours towards the general advantage of my fellow-creatures, the glory of His name, and the general discomfiture of the ENEMY of mankind.

CANTO I.

“ How art thou fallen from heaven, oh Lucifer, son of the morning !” &c.—ISA. xiv. 12.

“ And he said unto them, I beheld Satan as lightning, fall from heaven.”—LUKE x. 18.

“ He was a destroyer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own ; for he is a liar, and the father of it.—JOHN viii. 44.

“ God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment.”—2 Pet. ii. 4.

“ The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.”—JUDE 6.

ARGUMENT.

INVOCATION to the Deity.—Lucifer the first sinner, and ingratitude the first crime.—The state of Satan before his rebellion.—His own mental feelings of revolt and their cause.—His open declaration and promise of reward to those who would elect him ruler of heaven, artfully supported by exciting the pride of his hearers.—A portion of the angels declare him king.—The fidelity of Michael and other angels, and his anathema of Lucifer.—The astonishment of the rebellious to find themselves suddenly transformed.—The voice of God from amid the cherubim declares their doom.—The fall of the devils pursued by Michael.—The effects they produced.—Chaos begins.—Of what composed.—They reach hell, God's kindled wrath.—From their bed of misery they send forth groans, which become the winds.—The waters descend to enclose them, producing a revolving action.—Satan's savage reflections upon his followers.—The answer of the devil next to him before their fall, and its general approvement by the whole band.—The joyous state of heaven.—Michael announces his victory and the commencement of Chaos, ascribing all triumph to God alone.—The Deity's commendation of Michael and his angels, declaring at the same time, that the fall of Satan should add to, instead of take from his glory, by calling his creative powers into action.—The angels praise God in chorus.

CANTO FIRST.

Origin of Chaos.

OH THOU Eternal Being ! whom as yet,
No mortal eye within its feeble range
Hath scann'd,—thou triple form of mystery !
Thou—who didst summon in thy holiness
To immortality the countless host,
Which round thy everlasting throne compress'd
To shout thy praises with melodious song,
For long unnumber'd ages 'ere this world
Another glory added to thy name ;—
Thou,—who thyself no origin hast known,
But from eternity wast Lord of all,
And Lord of all shall evermore remain ;—
Thou,—who, when the archangel Lucifer,
In Heav'n before his fall the next to Thee,
Revolted in his pride, and from him cast

Allegiance to thy Almighty will,
Didst hurl him, howling, headlong into hell ;
There with his rebel band in agony,
To float upon a foaming flood of flames,
The overflowings of thy kindled wrath ;—
Do thou great God, with inspiration fill
My soul immortal, that my mortal brain
May wander not, but guide this trembling hand
To trace the wonders of Creation's work,
And humbly strike the chords of David's lyre.

Who first committed sin ?—and what the crime ?
And where the pretext for so foul a deed ?
Lucifer, and ingratitude ; but none
The pretext, saving vanity and pride,
Is all the answer to the querist giv'n.

Above the hierarchy of angel hosts
Which swell'd the choir of Heaven's melody,
Pre-eminent in lustre, Lucifer
Shone forth the brightest ; by Jehovah raised
To be the first archangel of his throne.
Eternity no greater chief, save one,

Acknowledged; for to the Omnipotent
He stood the next,—second alone to Him.
Cupidity most strange, that e'er a thought
Of being greater should have fill'd his brain;—
But so it was, and in his haughty breast
His mighty soul ambitious thus communed:

Why should this form, which so refulgent shines,
Be doom'd to bend the knee, or bow the head;
Or why this voice of sweetest harmony
Should chaunt the praises of another's name,
I know no law;—base servitude begone,
I hurl thy badge of ignomy away;
Hence I'll stand forth, great Lucifer, the first,
And not the second in these shining realms.

Thus inwardly he cavill'd; but anon
Bid openly defiance to his God,
As with a shout that echo'd Heaven through,
He cried, “ Resplendent race, behold these courts—
Which by their brilliancy adorn expanse;
All these I'll give you, if ye falling down
Will worship me and own no other Lord.
For what is to be fear'd from one who rules

By other's agency, and not his own?
Or needs another's valour to support
And give efficiency to his commands?
'Tis I that govern; I am your control;
Obey my mandate, and my counsel hear.
We are immortal,—yea, and mighty too—
E'en as himself;—and yet whene'er we stand
Before His presence, truly then our eyes
Which splendour shed around are to be veil'd
By our broad wings; lest by their dazzling blaze
He might be equal'd in his light: Shame! shame!
Spurn the vile trammels of such slavery
And rise superior;—yourselves direct;
Scorning the folly of a steadfast reign,
No longer truckle to tyrannic sway;
Let your own wishes your own conduct guide,
Elect your Prince, renouncing Him that dwells
Amid the cherub and seraphic host."

So spake the Tempter;—and amongst the group
Of Angels numberless which heard his voice,
Millions bow'd down, and blasphemously cried,
" Hail Lucifer! all hail! for thou alone
Art Heaven's ruler, and our only king!"

Stubborn in consciousness of rectitude,
Michael surrounded by a faithful troop,
Standing erect th' usurper thus address'd :
“ Thou ingrate !—dar'st thou thus insult thy Lord,
Who raised thee to thy present eminence,
And call'd thee into being with ourselves,
To praise, and not blaspheme his name ? Thou fiend !
For such thou art as enemy to God.”
Then turning to the prostrate throng, he cried,
“ Arise besotted dupes,—arise,—behold
Your new-created Monarch, and despair.”

Up sprang they all ;—but what a change appear'd
To their astonish'd and affrighted view !
The quick and blasting influence of sin !—
No longer Lucifer the bright stood there ;
A dark and loathsome fiend was all they saw ;
Whilst from themselves all comeliness had flown,
And fool,—and liar,—branded every brow.

With fear immoveable they stood not long,
For, from amid the Cherubim a sound
More dread than thunder, struck their shrinking ears :
“ Hence ye accursed ;—nor with your foetid breath

Taint the pure air ; begone,—and with ye bear
The just requital of your daring guilt.
In fire eternal shall ye writhing coil,
While gasping as ye ope your parching lips,
A briny tear shall from your streaming eyes
With sharpen'd anguish sting your scorching tongue.
Satan (for that shall henceforth be thy name,
Oh Lucifer), a coat of mail shall swathe
Thy noisome form with everlasting bands,
That ever as thou leav'st the burning gulph,
Upon thy wicked embassies of crime,
A red-hot case may thus enclose thy soul,
And grant no respite from the pangs of hell.—
Nor think thou ever hither to return,
Since from the rivers which through Heaven flow,
Descending torrents shall take up abode
In vast immensity, and form a gulph
Around thy wretched tenement, to cause
Division 'twixt thy spirit and the blest."

The trembling atmosphere had scarcely ceased
To vibrate with the all-appalling words,
When the chaste flooring, which no longer bore
Th' accumulating weight of sin, gave way

Beneath their feet, and headlong down they dash'd
Precipitate ;—nor rose again, but sank
To howl, and yell, and gnash their searing teeth,
In flames enkindled by Jehovah's ire.

Thus fell the Devils ;—but how great their fall !—
For boundless space became convulsed with fear,
As down like blazing meteors they rush'd,
And ever and anon turn'd round again
With desperation to renew the fight,
And rally in their guilty war with God.
But ah, how vain ! for close upon their track
Of infamy another host pursued,
Which from the numerous gates of Heaven,
Like brilliant stars in tenfold numbers pour'd,
The great archangel Michael in the van,
Arm'd with the vengeance of Almighty wrath.

Then tumult fill'd immensity around,
Where all had been a vacuum before ;
For Chaos held no occupation there
Until the fate of this rebellious band
Of angels, but was a peaceful blank,
By sin untenanted and undefiled.—

Not so when Satan fled ; for then expanse
With horror felt the blasphemies proceed
From the first infidel's unhallow'd tongue ;
And lest its purity should be defiled
By mixing with such vile unholy sounds,
Repell'd his imprecations, with the cries
Of terror which his shrieking tribe sent forth,
In broad expansion mingling, to unite
With mighty floods of briny tears which flow'd
From them desponding, and in darkness form
A putrifying and chaotic slime.

Urged on in downward course, at last they found
The unfix'd centre of infinitude ;
And there concentrating a flaming sea
Their frightened souls awaited,—for each curse
That left the bosom of Almighty God,
As on their guilty heads it struck, caught fire,
And streaming off again, but lower fell,
To form a burning lake of endless woe,
In which to steep the spirits of the damn'd,—

Into this flood of misery they plunged,
And to its surface when again they rose,

Upwards they turn'd their glaring eyes, and saw
Michael surrounded by his shining host,
In triumph ent'ring the gates of Heaven.—
Forth from their reeking lair they sent a blast
Of deaf'ning groans and wailings that up-went
Pregnant with torment, but no ingress gain'd
Within the portals of eternal joy.—
From the impenetrable walls the sound
Rebounded back, recoiling into space,
There in the shape of howling winds to rush
With unremitting clamour to and fro,
And buffet Chaos till restrain'd by God.

And now the waters with discordant roar
Descending, hasten'd to imbed themselves
Deep in the dark profound, converging there
Into a liquid waste, and pendant bulk
Of latitude incalculable,—and girt
With longitude immeasurably great :
Its nucleus Hell,—which thus environ'd gave
No chance of flight from ceaseless agony ;
But whirling round its vortex with a force
To this deluded horde till then unknown,
(And which compulsive motion it received

From that fierce cataract, while dashing down
With rage resistless from the streams above
In eddying fury) kept revolving on
With swift rotation 'twixt its burning poles ;
And thus no base nor summit could possess,
But so became a bottomless abyss
In which bewilder'd lay the foes of God.

When thus no hope was left, no single ray
Of mercy beam'd upon these fallen ones,
Round with the fierceness of despair they turn'd,
And charged each other with the guilt of all.—
First, with an insolence unparallel'd,
The Prince of Darkness, author of their woe,
Upbraiding thus address'd their wond'ring ears :
“ Lie low, thou base, thou mean and grov'ling crew,
And flound'ring float upon this flaming flood !
Fool that I was to trust with such my fate,
By such support to compromise my fame !
Had I had half thy numbers, strung with nerves
Like to mine own, successful I had been !
But ye, vile wretches, seized with sudden fear
Left me,—upon the very first assault,—
To bear the brunt of battle on myself.”

To whom the next to him before his fall,
And now in kindred misery, exclaim'd :
“ Thou impious,—thou most ungrateful fiend,
Is't not to thee we owe our present state?
We had been happy, but seduced by thee
To blindly dare th' astounding wrath of God,
Are now immersed in everlasting fire.—
Who could avert an overwhelming fear,
When his dread voice we heard, (which sounded love
Before we sinn'd), in mighty thunder roll,
And doom us to eternal banishment !
Whilst we beheld ourselves no longer bright,
But tainted,—blasted,—and for ever lost !—
And dost thou vaunt thyself above us all
In courage, cursed cow'ring coward ? Confess
Thou wert the first to flee his kindling ire,
And wing thy wicked way to wards of woe !”
So spake the fallen angel ; when the rest
Which lay embedded in the burning lake,
Sent forth a shriek of such conclusive grief,
As silenced Satan, and transfix'd his soul.—

While pain and discord raged in hell below,
Through Heaven floated harmony and joy.

Encompass'd by the blazing Cherubim,
On high the great Jehovah held his court,
Whilst flaming Seraphim in thousands form'd
A living threshold to the throne of God ;
And ever and anon sent forth a cry
Of " Holy,—holy,—holy is the Lord
God of Sabaoth—now and evermore !"

Before this shining company arranged,
With bended knee, the conq'ring angels bow'd,
Michael in front,—who ere he utter'd aught,
His face enshrouded with his ample wings ;
So did they all ;—and then in pious speech
The Great Archangel thus his God bespoke :
" King of Eternity, to Thee alone
Be glory,—honour,—and eternal praise ;
Satan is vanquish'd, never to insult
Within these realms thy holy name again ;
But writhing with his base blaspheming bands,
Engulph'd lies buried in unyielding flames,
Their just award ;—would that their rapid fall
Had been as harmless to expanse without,
As to thy power and these high domains ;
For yonder waters—which ere yet they form'd

A jail for traitors 'gainst thy sacred laws,
Ne'er suffer'd taint or ruffle to pollute
Their placid countenance, but glided on
Silent and pure—now hang in space, a bed
Of black impurity, groaning at heart
With nausea from the filth with which they teem,
The offspring of the felon's blasphemies
As hurling down to hell ;—within their womb
The unquench'd lake is centred, which anon
Forces them upwards as they raging boil,
And bubbling billows form, which bursting belch
Dense and offensive steam ; while roaring winds
Sweep o'er their waves with unrestricted howl
And aid confusion.—Thus indeed 'tis well
That sin and tumult can attain no seat
Within thy kingdom, or approach its walls,
Or else the fiend had been avenged, and left
But little praise for having cast him hence.
So we have triumph'd Lord, alone in Thee,
For none but Thou art great, the only God."

Thus Michael ended,—when a still small voice
Of softest harmony was heard exclaim,
“ Well done thou good and faithful servant ! come

Enter the joy of thy approving Lord.”
But next the sound began upon the air
To swell, although it still had melody,
And said, “ I am the Lord, the Lord of Hosts,
“ The first and last ;—the true and only God.”
Then like a thunderclap outbursting shook
The staid foundations e’en of Heav’n itself ;
“ Vengeance,—eternal vengeance be on those
Who dare my holy spirit to blaspheme,
For gnashing teeth, and grief, and darkling chains,
And tears shall be the portion of the damn’d.”

The word had ceased,—but breaking forth again
In accents mild its oracles resumed ;
“ Hear this my faithful ones, and shout for joy,
Satan shall never so obtain revenge,
For noisy Chaos, which to him owes birth,
No longer shall an useless mass remain
Of crude defilement, an unsightly spot
To my pure vision ; and offensive doubt
Of my controlment o’er immensity.
The black and fulsome deep, which in its womb
With sick’ning throes conceives corroding mire,
My pow’r shall cause from out its pregnant breast

To yield an universe of glowing spheres
Lit by mine eye, which through profundity
Shall blaze with light unquenchable, and add
New territory to my boundless rule.—
One spot alone, in outward semblance pure,
But inwardly inhabited by sin,
Shall be the scene of trouble and despair.
This shall be call'd the World ; upon its orb,
Satan let loose, shall for awhile prevail,
Apparently against my holy will ;
For beings form'd in likeness of myself,
Seduced by him, will disobey my laws,
And thus defile the image of their God :
This new pollution shall his pangs increase
An hundred-fold ; as such shall be my love
For that lost world, that I descending hence,
Will by salvation most mysterious
Its creatures ransom from eternal woe :
That all who will repent may not be lost,
But rise from death to everlasting life,
And shine the brighter since redeem'd by me :
But those who shall reject my saving grace,
Shall burn to all eternity in Hell,
And goad the torments of their tempter's soul.

Thus will I do,—for Satan shall perceive
That his ingratitude has forged a crown
Of infamy for his infernal brow,—
But woven an unfading diadem
Of greater glory for his mighty Lord.”—

So spake the Godhead ;—like a flash of light,
All angel countenances were unveil'd ;
Up flew their wings above their heads, and clapp'd
Louder than thunder through the vaulted air,
Whilst with a shout that made all Heaven resound,
And echo'd with transporting melody,
They cried “ Hosannah to the God of Life,
Who reigns omnipotent for evermore.”

END OF CANTO I.

NOTES.

[I think it requisite, in commencing these notes, to inform my readers that they must expect to find no quotations but from Scripture, nor any arguments extracted from the works of other authors to give additional force to my own. This circumstance, be it understood, does not proceed from an arrogant supposition that such are unnecessary, but were I to pursue a different course, they would swell the work beyond its intended limits.]

CANTO I.

Page 13, line 1.

Oh thou Eternal Being !

It may be as well to open with a few observations upon the principal and most fruitful subject of infidelity, *viz.* the eternity of God's nature. By eternity we understand, that which has neither beginning nor end. Sceptics say, how is it possible for any being to have no origin : this proceeds from their judging of God as they would of a mortal.

To cavillers of such description I will put a question : If God had an origin, by whom or what means was it caused ; and if they can find any being or means through whom or which it commenced, then who or what brought that being or cause into existence ; and where, again, are the parent or parents of these to be sought, and so on *ad infinitum*. The fact is, it appears much easier to believe in the

eternity of God's nature, than in this eternity of origins. Moreover, I am prepared to shew, that all things, strictly speaking, are in a measure *eternal*. Reader, methinks you will start and say, why this world had a beginning, and it is to have an end; granted, but then remember, that beginning refers to it only as a world, as also does its final doom.

We all, upon seeing the spark struck by the flint from steel, would say, that is the commencement of the *spark*, which will soon produce the *flame*; but let it be remembered, that the *exciting cause* was in the flint and steel previous to their being brought in contact; that before *they* assumed their present form they were in the bowels of the earth; that before the earth was made, they were a portion of chaos; that before chaos was (if it had a beginning, as I cannot but suppose), then in some way or other they were ingrafted with the *exciting cause* of chaos, and so on to infinity. Thus I may answer the first objection of the reader by stating, that the component parts of the world were in chaos, and by analogy the component parts of chaos in something else, and so on; and when the final doom comes, my belief is, that the earth will then be mixed up and become a component part of hell, which we are led to believe will never pass away, and thus the *ingredients*, although not the world itself in its present form, will have had no origin and have no end.

To exemplify this kind of argument still more, there are many chemical *preparations* of a liquid kind, which, when united, deposit a substance. This is the *commencement* of the substance, but its ingredients were before concealed in the liquids, and before that, in whatever was necessary to put together to form those liquids, and so on. The same argument applies to our own bodies. Their composition is earth, which I have already endeavoured to prove has been essentially eternal. They will return to earth. We believe they are to rise again, either to enjoy everlasting happiness or misery, and thus they are relatively eternal.

And now to return to the principal object of this note. God I consider to be the only being that has existed eternally in his present state ; who has never assumed any other shape ; has never been mixed up with any thing, but who is the originating source of all things ; not only so, but I am fully persuaded, that if it were possible for the existence of the Almighty to be suspended only for a *single* moment, *instant* annihilation to *all* would be the consequence ; and therefore, he is not only the primary, but supporting cause of *every* thing. God is life, and nothing can exist without him.

As to the doctrine of chance, that is clear absurdity. Those things which in one age are supposed *thus* to originate, are discovered in another to have an exciting cause. I do contend there is no such thing as chance, not *even* at the *gambler's table*.

Thus to the sceptic I say, that if the belief in the eternity of God's nature is absurd, his is still more so, as I contend that every thing must have been somewhere or other eternally, although not in its present shape. And thus it is evident, that if God is the creator of all things, he could not have been so without having known the peculiar properties of *materialism*, *immaterialism*, *space*, and *infinitude*, and this could only appertain to a Being who had been acquainted with them from all eternity, for boundless wisdom can alone be united with eternal life ; if it were not so, men would long ere this have discovered the *philosopher's stone* ; have created living objects ; and performed various other wonders, as they would be on a par with their *own Maker*, he only being the *creature of time* ; thus, let it be observed into what a labyrinth the infidel plunges ! With Atheists I argue not, since I never knew any but were in all things weak-minded. Indeed, I could relate many acts of folly in one who lately disgusted a whole court of law, and who has since been carried off in a most awful manner ; he was found dead in his bed a short time ago, without any apparent cause. He is now convinced of the existence of that BEING who, in the plenitude of his paltry judgment, was non-existent.

In concluding this note, I beg to refer the reader onwards, as he will frequently find recurrences to this all-important doctrine of the eternity of God's nature; a doctrine of such vital importance, that without it, we might as well disbelieve our own existence.

Page 13, line 3.

—*Thou triple form of mystery!*

I think it necessary to explain this exclamation, on account of the apparent inconsistency that would otherwise be manifest, when I endeavour to remove the difficulty relating to the HOLY TRINITY in the second Canto, and the notes referring thereto. I mean, therefore, by the above extracted words, not the mysterious compact of Father, Son, and Holy Ghost in one God, *so much* as the wonderful union of *mind, body, and soul*, and which was almost equally curious in man when formed in the likeness of his Maker; but more on this point anon.

Page 13, line 13.

Lucifer,

In Heaven before his fall the next to Thee.

This, I believe, is the *general idea* respecting the Devil, previous to his rebellion.

Page 14, line 4.

To float upon a foaming flood of flames,

The overflowings of thy kindled wrath.

I cannot help stating here, in observation, my wonder at various poets and other writers having mentioned *hell* as a place which was in being previous to the fall of the angels. Where was the necessity, I would ask, for a hell before there were culprits to fill it; or is it

likely a GOD OF LOVE, *although well knowing what was to happen*, should have been preparing for eternal ages a lake of fire, for creatures who had not yet sinned, and many of whom had not been called into existence? And is it not probable that this first, and just outbursting of God's wrath, would be attended by extraordinary phenomena? I say, *first*, since he it remembered the Almighty is not like a *frail mortal*, who on every capricious occasion bursts into rage, without any cause, perhaps, but his own wayward temper. Anger, *I dare assert*, had never crossed that placid brow, until ingratitude aroused the indignation even of love itself; for the *purest* affection when reversed becomes the *purest* hatred. Thus it is probable, I submit, that the first outpourings of God's vengeance became the living fire which still surrounds the sinful: and what can be worse than for ever to be environed by the *burning wrath* of God!

Page 14, line 11.

*Who first committed sin?—and what the crime?
 And where the pretext for so foul a deed?
 Lucifer, and ingratitude; but none
 The pretext, saving vanity and pride,
 Is all the answer to the querist giv'n.*

Here again let me remark, that it is extraordinary so many authors should have fallen into the error, that the *crime* which caused the destruction of Satan's happiness was pride. Now pride of itself is *no sin*, but it is often the cause. If it is inherently bad, why should such expressions as these be made use of: "a generous pride," a noble pride," &c.? Had Lucifer been of a *grateful* disposition, his *pride* would have been in every possible way to prove his attachment to his God; but on the contrary, his only pretext, even *with himself* or with his followers (as I have imagined), was his vanity and pride,

which, unchecked by restraining affection, led him on to his own ruin; an influence which, I am sorry to observe, causes more than half the *infidelity* of the *present day*.

Page 15, line 20.

*All these I'll give you, if ye falling down
Will worship me, and own no other Lord.*

The same arrogant assumption as that by which the devil endeavoured to tempt our Saviour.

Page 16, line 4.

'Tis I that govern; I am your control;

Upon this line much of the importance of the Poem is intended to turn.

The reader is aware, I have no doubt, of the various opinions which have been at different times promulgated, with regard to the *unpardonable sin* spoken of by our Saviour in the following text:

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."—MARK iii. 29.

I agree with the general idea, that it must be either the taking from or adding irreverently to the attributes of the Holy Ghost. Thus in the foregoing line Lucifer asserts that he controls eternity, being rank blasphemy, as no being having *an origin* could do so; he therefore ascribes to *himself* that power, which *alone* belonged to the Eternal Spirit; and which precise crime was afterwards committed (no doubt at the instigation of the devil) in the time of Christ: *viz.*

"He hath Beelzebub, and by the prince of the devils casteth he out devils."—MARK iii. 22. and which called forth his anathema, as in the text above. Besides, by this supposition it is accounted for why the fallen angels *never* will be pardoned, as we have every reason to believe: whereas, man's fall

was caused by *disobedience*, not a wilful *misrepresentation* of the Holy Spirit, or ascribing to himself powers, which *could* belong to *none* but God.

Page 16, line 13.

“ —*yourselves direct,
Scorning the folly of a steadfast reign,
No longer truckle to tyrannic sway ;
Let your own wishes your own conduct guide,
Elect your Prince, renouncing him that dwells
Amid the Cherub and Seraphic host.*”

It is a remarkable fact, that *all rebels* endeavour to persuade their supporters of the uselessness of a fixed monarchy, assuring them that they are quite competent to govern themselves, with perhaps only a chief or chiefs, *elected* by and from among themselves, as a leader or leaders in any emergency; and that a king by right or title is an absurdity. This is the real and undisguised doctrine of republicanism. To the irreligious of this sect (and there are very few otherwise) I can say nothing to convince; but of those who still have some portion of belief left, let me ask, whether they must not acknowledge that the monarchical form of government is best, particularly when they consider that heaven, the universe, in a word, *eternity*, has but one supreme ruler? And is not this for the happiness of all? Look at the Hindoo religion, for example, where there are many gods; and what is the consequence? The poor fanatic is constantly obliged to perform some penance to appease the wrath of one deity, which has been aroused against him for practising an act of worship to another, and which is not according to his fancy or pleasure. Thus I have represented Lucifer throwing out, as a bait, freedom from all restraint, in order only to tyrannize the more afterwards, when his victims were in his power; and which, I think, every DIVINE will allow he has done up to

the present moment: a mode of acting which rebels and revolutionists have followed. I can imagine some will consider these observations *out of place here*; but I contend that no nation can be governed well unless governed religiously; witness the Jews, who never flourished but under pious kings. I therefore submit these remarks are not misplaced; as the welfare of our fellow men, either in this or the next world, can never be extraneous even in the most religious works.

Page 16, line 21.

*Millions bow'd down, and blasphemously cried,
 " Hail Lucifer! all hail! for thou alone
 Art Heaven's ruler, and our only king!"*

Here the unpardonable sin is committed by the *rest of the angels who fell*.

" For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—
 MAT. xii. 37.

Page 17, line 7.

*" Thou fiend!
 For such thou art, as enemy to God."
 Then turning to the prostrate throng, he cried,
 " Arise besotted dupes,—arise,—behold
 Your new-created Monarch, and despair."*

The word fiend means an enemy. Thus Michael, in applying such an epithet to Lucifer (and which may be considered, at this period of the Poem, perfectly new in heaven), is represented as causing, in great measure, the sudden and dreadful change which followed; for immediately addressing the faithless ones, he desires them to rise and despair; and then follows their horror at perceiving their own and Lucifer's complete transformation.

Page 17, line 20.

For, from amid the Cherubim a sound

More dread than thunder struck their shrinking ears.

The reader will observe throughout this poem, that not once is the rash attempt made of describing the form of God. To describe in imagination his voice, I trust is allowable ; men at various periods have been permitted to hear Jehovah, but never to see his person.

“ No man hath seen God at any time.”—1 JOHN iv. 12.

Page 18, line 5.

A briny tear shall from your streaming eyes

With sharpen'd anguish sting your scorching tongue.

It is submitted, that nothing could enhance the torture of extreme thirst more than an occasional and very small drop of water falling upon the tongue, and that drop impregnated with brine.

Page 18, line 7.

Satan (for that shall henceforth be thy name

Oh Lucifer), a coat of mail shall swathe

Thy noisome form with everlasting bands,

That ever as thou leav'st the burning gulph,

Upon thy wicked embassies of crime,

A red-hot case may thus enclose thy soul,

And grant no respite from the pangs of hell.

Here the devil first receives his name of Satan from God, which signifies *an adversary*, since before he had proved his *enmity* to Jehovah, he was Lucifer, *viz. the bright*. It is also remarkable so many authors, both poetical and prose, agree in representing Satan as clad with a scaly coat, and yet few have assigned any reason for such

an envelopment, and that few seem rather to consider it as an honour and advantage to the WICKED ONE, than a disgrace or cause of misery: thus, although it is after all but ideal, I think if Satan be so clothed, either *spiritually* or *actually*, it is more reasonable to suppose it is for the object of punishment, than the purpose of protection.

Page 18, line 22.

*When the chaste flooring, which no longer bore
Th' accumulating weight of sin gave way
Beneath their feet, and headlong down they dash'd
Precipitate ;—*

I think the supposition that the devils were only expelled from heaven by exerting the greatest force, is very erroneous; since thus it would appear probable, that some time or other the tables might be reversed, and they in their turn becoming the victors, would regain their former seats and drive out the holy ones: whereas, by representing that such is the purity of God's kingdom, that the *mere circumstance* of a creature being *sinful* renders it *impossible* for him to *keep* his footing there, places the question beyond a doubt. This false idea has originated from the following text:

“ And there was war in heaven: Michael and his angels fought against the dragon; and
“ the dragon fought and his angels, and prevailed not; neither was their place found any
“ more in heaven.”—REV. xii. 7. 8.

Our leading poet has founded his representation of the fall of Lucifer upon the above, not considering that John's vision consisted of that which *was to take place*, not that which *had already happened*: besides, I believe all admit the revelations to be principally allegorical: not so can the following be construed;

“ I beheld Satan as lightning, fall from heaven.”—LUKE x. 18.

nor any of the other texts which *follow* as mottos for the Canto to which these notes refer.

Page 20, line 12.

*Urged on in downward course, at last they found
The unfixed centre of infinitude ;*

This passage requires some explanation, since at the first glance it appears paradoxical. An *unfixed centre* must, to the generality of readers, seem absurd. Now infinitude, although unlimited in extent, can have no other form than a sperical one ; for were it to partake of a polygonal conformation, or any other shape, its equality in *all* directions must necessarily be destroyed, a property which is its very existence. Every sphere has a centre (*i. e.* a point within it which is equidistant from the circumference). And yet how is this point to be determined in infinity, when there is no circumscribing boundary to define it? Thus, although there is no *fixed*, there must be a *regulating medium* upon which all things turn, and by which every thing is kept in its relative position. This point can be known only to the unbounded wisdom, and depends entirely upon the omnipotent will of God, and therefore, as far as we know, is an *unfixed centre*.

Page 20, line 14.

*And there concentrating, a flaming sea,
Their frightened souls awaited,—*

These lines more fully exemplify the preceding ones ; since, had there been no centre to infinitude, no point at which the devils in their fall must of *necessity* stop, they would have been travelling on to all eternity towards hell, and yet never reaching it. On the contrary, we have every reason to believe, they have inhabited that abode of grief for ages ; and this could only be caused by the burning lake concentrating somewhere or other. This idea explains what is meant by the *bottomless* pit. Thus hell must also be of a sperical shape, having no bottom, and consequently no top ; for we all know that a

single revolution of a sphere would at once reverse the position of each, did they even exist. Thus, I believe, condemned spirits are constantly being drawn by attraction (when attempting escape) towards the *centre* of hell, the hottest part.

Page 24, line 6.

*Holy, holy, holy is the Lord
God of Sabaoth,—now and evermore!*

SABAOth means *the army*, and not as some suppose *the Sabbath*.

Page 27, line 15.

*as such shall be my love
For that lost world, that I descending hence,
Will by salvation most mysterious
Its creatures ransom from eternal woe.*

Various have been the speculations upon this point, whether it was God himself or merely a direct emanation from him, or only an angel that descended to save the world. I cannot help giving the first my entire support. In the above lines it must be remembered, that the voice or *word* of God is declaring his intention of saving the future world when in a state of sin. The following texts are authorities for this declaration :

“ In the beginning was the word, and the word was with God, and the word was God.”—

“ And the word was made flesh, and dwelt among us, and we beheld his glory, the glory
“ as of the only begotten of the Father, full of grace and truth.”—JOHN i. 1, 14.

Thus it is evident that the *word* (the nature of which is more fully exemplified in my notes on the Trinity) was to all intents and purposes God, and the same who came down to earth in order to save the world. And is there any thing in this contrary to the divine character, or derogatory from its dignity? THE OMNIPOTENT and OMNIFIC de-

scended from his everlastingly glorious abode to create ; and is it not equally probable that the ALL-SUFFICIENT and ALL-MERCIFUL would do the like, in order to rescue those from destruction which he had so created? Thus men ought to be bound by the double tie of love and gratitude to their Maker ; *love* for their temporal benefits, and *gratitude* for their spiritual ones.

Page 28, line 12.

“ *Hosannah to the God of Life,
Who reigns omnipotent for evermore.*”

No species of scepticism is so perfectly absurd and triumphant in folly, as that of the MATERIALIST ; a belief which has its foundation in ignorance, and its arguments of support in mental blindness. Indeed, to such a height has this sort of creed attained, that a work has very lately appeared, written by ONE who would have been least expected, it was supposed, of *attempting* so difficult a subject ; ONE who, it must be conceded, has been long celebrated among the unlearned and vulgar, for his exertions relative to a CORDIAL SPIRIT, and therefore is now desirous of becoming equally eminent among the literati and polite circles for his development of a *material spirit*.

This writer, as most of his predecessors in blundering, professes to found his argument upon the revealed Scriptures, and actually asserts, that there is no single passage throughout the Bible which supports the doctrine that man possesses an immaterial soul, which, upon the dissolution of his body, will exist apart and totally distinct from that body, either in happiness or misery, until the *final* judgment, when they will reunite ; but, on the contrary, that revelation is entirely confirmatory of the belief in materiality ; and in fact, that we have no certain existence but the present, with a doubtful chance of a future.

I can readily imagine how the *TRUE believer* must be absolutely confounded at such an undaunted declaration; but, reader, it is easily explained by informing you, that the *SPECULATING author* takes care not to touch upon numerous texts which are against him, whilst those which he does extract he mangles, either by giving a wrong translation to a word or two, or sometimes by perverting the whole meaning of a sentence, which he informs the public is the correct rendering, and then founds his fragile arguments thereon.

It is my intention, at some future time, to write a work in support of immaterialism founded upon scriptural evidence, and in which I hope to succeed in prostrating his and his coadjutors' theory. But that it may appear that I am even now prepared to defend this vital doctrine to the welfare of the immortal soul, I shall, whenever it is necessary, introduce in my notes to this poem remarks upon so highly important a subject, and which is intimately connected with the above extracted lines.

“*The God of life*” (*i. e.* the God of existence).

Now the existence or life of the man is his spirit or soul, which is an immaterial or aerial essence, in close and intimate connection with his body; let it be remembered, that immateriality does not, as the materialist would fain represent, mean *non-entity*, but that which cannot be seen by a *mortal* eye, or discovered by a *mortal* touch. And thus, although having no *substance* such as we infer by the term *solid*, yet has its component parts, which are perfectly tangible and perceptible to *immortal* beings. What, exclaims the self-sufficient sceptic, is there any thing in that man that I cannot handle, and that I cannot see? Yes, I would answer; and to prove that you are not the infallible being you imagine, be kind enough to tell me by the powers of your unassisted vision, what the myriads of creatures are about in yonder *drop of water*, or reach me a *handful of air*. The controversy perchance would not end here, but proceed after this manner. SCEPTIC. “Well, but I have a glass

by which I can perceive the insect tribe which inhabit the water, and a receiver in which I will bring you imprisoned air.”—“Very possible; and I will, upon your so doing, probably furnish you with a more powerful lens, which will discover others as yet unseen by you, and so on one after another, until you are forced to admit with the wisest men, that there is still that beyond which will never be seen by you *in this life*; and as to the other experiment, only exhaust the receiver, and fill it, if you can, with the *identical* air you have allowed to escape; if you do this, Solomon’s wisdom will sink into insignificance when compared with yours.” Now to return to the main argument.

The great fault of Immaterialists, and which they have in common with their opponents (to use homely but most expressive words) is their not “beginning at the beginning,” by commencing with God instead of man: “GOD IS A SPIRIT,” was the declaration of our Redeemer, and which is fully corroborated by the following:

“Whither shall I go from thy spirit? or whither shall I flee from thy presence?”

“If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

“If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me.”—PSALM cxxxix. 7–10.

If the Omnipresent were not of a spiritual conformation (*i. e.* of an aerial and yielding texture), how could he thus fill infinitude and leave room for the innumerable created objects which exist? but the fact is HE is *infinity* and *eternity*, and thus exemplifies the text:

“He be not far from every one of us, for in him we live, and move, and have our being.”
—Acts xvii. 27, 28.

Observe *in* him, not *by* him; and whatever may be the opinions of some that such texts ought not to be taken in a literal sense, I contend such is the *perfection* of the Scriptures, that all sentences are intended to be construed actually as well as spiritually, in order that they may be as intelligible to the illiterate as the learned.

If then *God is a spirit*, it is proved that such an essence not only can be, but is in existence (and I have never yet met with the *sceptic*

who is hardy or daring enough to deny this attribute of the Deity); and surely it is quite reasonable to suppose that MAN, who at the creation received his life, and powers of breathing, and mind, *direct* from God *himself*, would partake of the same quality.

Besides, the following text is an absurdity if the soul of man be not immaterial in its composition; *viz.*

“ God is a spirit : and they that worship him must worship him in spirit and in truth.”—JOHN iv. 24.

This evidently shows that the reason why mere outward form and verbal worship is not acceptable to God, is from his being a spirit, and therefore requiring a spirit to worship him; this text also explains why God is acquainted with the secret thoughts of men, *viz.* through spiritual medium, for had they only bodies without a separate and distinct soul, they must give utterance to those thoughts ere Divinity could know them.

It is impossible here to enter into this subject, as it ought to be, by going classically and scientifically to work: such must form the object of a separate treatise; but I shall content myself with, as often as possible, referring to it in my notes by short and concise observations, trusting to a future and complete triumph over the poor *matter-of-fact* MATERIALIST, concluding thus:

“ He that is of the earth is earthly, and speaketh of the earth.”—JOHN iii. 31;

and therefore in the language of St. Paul, is no competent judge concerning spirituality:

“ For the things which are seen are temporal, but the things which are not seen are eternal.”—2 COR. iv. 18.

CANTO II.

“ In the beginning God created the heaven and the earth.

“ And the earth was without form and void ; and darkness was upon the face of the deep : and the spirit of God moved upon the face of the waters.

“ And God said let there be light : and there was light.

“ And God saw the light that it was good : and God divided the light from the darkness :

“ And God called the light day, and the darkness he called night. And the evening and the morning were the first day.”—GEN. i. 1 to 5.

ARGUMENT.

ERE the astonishment and shouts of the Angels have ceased, the TRINITY descends for the purpose of creation.—Exemplification of the Triune God—Jehovah, disgusted with its impurity, hovers o'er tumultuous Chaos.—The Deity moves on the waters.—The winds rush in terror from their God, but are gathered in the hollow of his hand.—Darkness pervades the deep, and the earth is without form.—God commands peace, and all is quieted.—Hell's increased torment.—The Omnipotent commands light to appear, which springs forth from his own eye-ball, and forms around him an orb of fire.—The Creator (while Chaos is revolving beneath), addresses Light, instructing it how to fulfil his intentions with regard to the future world, *viz.* to inhabit and cherish every thing while man is in a state of innocence.—Upon his disobeying the commands of God, to become his reprover and chastiser; although Satan is the cause of sorrow. Yet still to be often a source of great happiness, more especially by presenting to his notice a Saviour.—Light, being charged with the knowledge of God's will, is blessed and pronounced by him to be good, receiving its proper name.—The Creator next bespeaks darkness to bless man before he sins.—But afterwards to become a scourge, as Satan's chosen period.—Yet there shall a time come, when darkness will again be full of happiness to man, when the Saviour dying shall redeem him.—The evening and the morning (being explained) form the first day.

CANTO SECOND.

The Creation.

SCARCE had the joyful shout which rent the air
With rapture, soften'd to adoring song,
And pious breathings of harmonious praise
Replaced extatic wonder, when the God
Of Truth descended from his holy throne ;
Through broad expanse a wondrous Trinity !
The Father, Son, and Holy Ghost, triune !
The co-eterne—the uncreated Three,
Of Majesty co-equal,—yet distinct :
Three powers of the Deity declared !
The first the Father,—the all-perfect Mind,
Whose vast conception had foundation laid
Of future grandeur to his hallow'd name ;
The next the Son,—the all-efficient Word,
The acting voice,—encompass'd by a form

Of life supreme, begotten by the Mind
To utter the commands of inward thought,
And give completion to his grand ideas ;
The third the Holy Ghost,—immortal Soul,
Proceeding essence of the other two,—
The Godhead's Being of Eternity.
These three in compact mystery, composed
One great Omnipotent, as down through space
He journey'd, hast'ning to perform his work
Of new creation and astounding might,
And triumph o'er Satanic treachery.

And now the Spirit of Jehovah sat
Midway 'twixt heaven and chaotic gloom
Brooding o'er tumult, whilst his spotless soul
Yearn'd with disgust at the foul gulph below,
Which from its fulsome breast ejected smoke
And pois'nous vapour ; on its ruffled face
Floated huge clots of putrifying scum,
Forced to its surface by the flames within—
Hell's unrelenting furnace ; and anon
Wailings and shrieks from the abode of grief
Came gurgling up, and bursting into air
Mix'd with the blasts, which o'er the roaring deep

Swept howling, dashing to and fro the foam
Of uproar,—when sudd'nly the Deity
Dropp'd on the waters, and their waves compress'd :
They conscious, felt the Great Eternal move
On their heaving bosom, and struck with awe,
No longer toss'd their billows, daring scarce
In rippling murmur to declare their woe.

Then did the winds precipitately rush
In shrieking terror to the farthest realms
And blackest verge of Chaos, there in fear
With breathless tremor waiting to receive
The high behests of One, who even they
Dared not to disregard, but whose command
Was law perpetual. Nor did they long
Remain distrustful of their destiny,
For God their monarch, stretching out his hand,
Gather'd them up, and in his hollow palm
Confined their fury with unyielding grasp,
Until his wisdom gave them liberty.

Still all was dark, no single ray of light
(Save when the Devil fell, and then impure
And quickly vanishing) had ever gleam'd

For long eternity athwart the spread
Of that proportion of infinitude
Beneath the base of heaven ; there had gloom
Been ever station'd, since the flames of hell
Which now had render'd darkness visible,
Blazed in obscurity and far removed
From the domains of bliss, the wat'ry gulph
Forming a barrier of steadfast bounds
Betwixt the faithful and the faithless ones.

Thus had the earth in the beginning ta'en
No form or substance, in the groaning womb
Of the black waters gender'd, and with them
Commix'd and one in discord and misrule :
When with a voice which, though melodious, pierced
The murky deep with vibratory pow'r,
God said, " Peace thou, for lo ! thy Lord hath heard
Thine anguish, and descends to purify
Thy once pure element ! Peace then, for thou
Shalt in thy breast maternal generate
A noble universe, convoked by me
Out of thy bowels, as another proof
Of my Almighty rule o'er those who thus
Have robb'd thee of thy quiet. Peace then, peace !"

So spake the Lord, and all discordant sound
Ceased in expanse, and concord reign'd anew.

Hell felt the change ; for from its loathsome gorge
No longer blasphemies could vomit forth,
And through the gulph which press'd upon its mouth
Make bubbling exit to the upper air ;
But in its stifling throat confined the yells
And curses of its inmates, till at last
Perdition's very jaws were choak'd with crime,
Thus rendering the burning lake in heat
Still more oppressive, since th' ascending smoke
And vapour from its boiling lava found
No egress, but above its surface hung
A mantling canopy of dark despair
Crown'd by the liquid waste, which hugg'd it round
With lifeless gravity until by God
Refined, resuscitated, and reform'd.

And now Jehovah, rising to the height
Where first he hover'd, with creative voice,
Which echo'd through infinity, exclaim'd,
“ Let there be light !” and at the joyous sound,
Straight from the eyeball of Omnipotence

The lambent fluid, darting through expanse,
Fled o'er the silent waters and illumed
Their tarnish'd countenance, with searching blaze
E'en to the very centre of the deep,
In penetrating passage, making way,
Exposing the contents, as on it pass'd,
With all their gross deformity of sin :
Nor thus contented ;—but around its God
Conglobing form'd a burning orb of fire,
That so no strength of brightness it might lack,
But feed its beamings from the purest source.

Then did the Deity with parent's care
This new inhabitant of lower space
(As round the huge chaotic mass moved on
With revolutionary path below,
And which strange action it had still retain'd
As first compell'd by torrents from above),
In terms admonitory thus address :

“ Thou offspring of the apple of mine eye,
Thou first bright proof in this abode of gloom
Of my unchanging glory, list awhile
To words paternal from thy God, and then

In pious audience and submission, yield
Obedience to my almighty will.

“ Go forth, divinest essence of myself,
And be the future principle of life ;
All things inhabit ; destitute of thee
Nought shall survive, nought flourish or rejoice
'Mongst those created forms which ere six rounds
Of thy refulgence shall have roll'd away,
Shall glow with new vitality in space,
And add fresh honour to my sacred name.
My works declare ; with thy celestial flame
Adorn the heavens and enrich the earth.
By thy assistance let their beauties shine,
And glad the eye of Nature ; in thy beams
Beyond all other creatures will exult
Man, who, partaking my similitude,
Shall rule by right vicegerent o'er the rest :—
For as with ken intelligent he views
Surrounding objects by thy presence shown,
His heart while innocent shall palpitate
With love and admiration of his God.
The bird and beast, the reptile and the fish,
The sportive insect in thy glancing ray,

The branching tree, the humble blade of grass,
The blooming flower and the bloomless shrub,
By thee presented to inquiring sight,
Shall fill his spirit with adoring praise.
And when his roving eye reverts above,
And there beholds thy universal sway,
His leaping soul shall struggle in his breast,
To burst the bands which bind it down below ;
For there to him innumerable lights,
Surpass'd by none but those around my throne,
Shall hang self-equipositing o'er his head,
As brilliant studding in the airy range
Which thou art destined for a-while to fill.
By thee directed, he, with outstretch'd hand,
For meat shall gather herbs and cooling fruits ;
Thou, his companion, shall his walks attend,
And guide his footsteps to refreshing streams.
Nor will he less appreciate thee when
One of a softer mould than he is cast,
Before his vision shall present herself,
Who meetly shapen to become his help,
May bear him models of himself and her.
But man shall not alone require support,
For all that lives, or moves, or being has,

Shall need thy warmth productive to enforce
And multiply succession of their kind.

“ These are thine attributes, O light ! Awhile
The world to sin is strange ;—but soon as man,
By violation of my wise decree
For his protection, shall debase himself,
And thus give birth to desolating Death,
Then shalt thou be a power to avenge
The insult offer’d to my broken laws.
Be thou his dread reprover ; with thy blaze
Show him his nakedness and worthless plight !
In thy o’erpow’ring heat big drops of dew
Shall from his swelt’ring forehead downwards flow,
As earth he tills, or prunes the fruitful tree ;
And soon as one with waving grain bedeck’d,
With plenty promises reward for toil,
Or when the other with o’erburthen’d branch
Extends its fulness to his gladden’d gaze,
Wilt thou in lightning oftentimes descend,
To blast the former, and the latter scathe.
Let thy appearance to the wicked be
A cause of fear, of terror, and of shame ;
By thy all-piercing glance discover crime,

And bring the guilty to disgraceful end ;
In shapes innumerable of death appear,
And be the scourge of those who once thou bless'd !

“ These sorrows shall no origin receive
From thy pure essence and untainted flame ;
When such occur, when thou assume the rod
Of chastisement for man's impiety,
(And by such means, induce him to believe
How needful is repentance for his hope
Of future pardon and eternal life ;
Or by afflicting discipline shall bring
Him humbly kneeling at my gracious shrine
To ask forgiveness,) Satan will have caused
The dreadful change thus suddenly produced
In thee so fraught with happiness before ;
For time shall come, when the apostate, freed
By temporary absence from his chains
Of grief, and darkness in the bed of hell,
Shall be allow'd to travel to and fro,
And up and down throughout the spacious globe
Seeking for vengeance, and to glut himself
With the destruction of his Maker's works :
(Vain fool, as though his impotence could hurt

Aught by his rage unless his God permit,)
But so 'twill be, that when the fiend abroad
Shall travel with pollution in his train
Upon some wily errand thro' the air,
As oft as he in contact meets thyself,
So oft wilt thou with indignation flash,
And fall consuming in a burning stream
The varied produce of the vicious world,
To teach mankind the only source from which
The constant curse of perfidy proceeds.

“ All Nature thus on Sin's account shall groan
And languish long beneath thy vengeful ire.
The living thing of earth, or air, shall see
The herb which offers sustenance and strength
Wither'd by thee, while thirsty pools shall leave
Their scaly inmates gasping forth their life ;
And soon as aught that dies shall by decay
Or putrefaction be reduced to dust,
Then let a circling halo round the heap
Of foul corruption, thy departure prove,
That all when gazing on the mould'ring mass,
May be instructed how thou dost pervade
Each thing while living with thy vital spark

“ Ne’erless thou shalt not always be the foe
Of fallen man,—but an essential friend ;
By thee his vision shall delight to dwell
On those of kindred blood, and to his heart
United by the strongest ties of love,
Of duty and of heavenly regard,
Parental, filial, and fraternal gifts,
Or that affection which shall long ensure
The propagation of his hardy race—
My noblest work in this thy new abode!
By thy assisting glare his soul shall learn
To wend repentingly the way of faith ;
His many doubts shall be removed by thee,
To render less forlorn his low estate.
And oft upon an altar by him raised,
(To celebrate the worship of his God,
In types and symbols of a purer sort
Of sacrifice for his impurity,)
Shall thou appear to consummate the whole,
Exhaling incense from the offering.
And oft when perish’d with frigidity
For want of thy all-potent cherishing,
And thou art hidden for awhile from him
Environ’d by benumbing influence,

How gladly will he dash the secret spark
From out some substance where thou art conceal'd,
And by its ardent glow reviving, lose
The sad remembrance of his former cares,
And wait contented until thou break forth
With fresh effulgence on his needy form.
But of thy benefits the chief shall be
The recognition of redeeming grace,
By thee beheld in human form enclosed,
That as unto the body are thy beams,
So to the Spirit also that shall be ;
Proclaiming mercy and eternal joy
As substitutes for vengeance and for woe :
Thus all that's dear or claiming his regard
Shall by thine aid be manifest to him.

“ So pregnant with the knowledge of my will,
I now can bless thee, and pronounce thee good ;—
And let division 'twixt thy active flame
And slothful darkness be for ever placed,—
Thy name be Day,—and thus I finish thee.

“ And now thou dark and unsubstantial range
Of nothingness, which from eternity has fill'd

'The deep profundity of space, nor yet
Hath ever designation known, do thou
To my desires attend, so thou may'st act
According to the judgment of thy God !
And first, be thou subservient to light,
Nor ever dare with thine unhallow'd spread
To check its presence or avert its path ;
But oft as it advances, thou recede,
Nor venture to re-occupy again
Thy frequent haunts, until its beams depart,
And leave a void befitting only thee.
Whilst man is virtuous, be thou the time
Of balmy sleep and sweet composing dreams ;
Fill his pure soul with visions of myself,
And bless his eyelids with serenest peace :
Do thou with stillness earth and air refresh,
And all that lives, when busy day is past,
Shall lull'd by thee, in silent calm recline,
And softly slumber in reposing ease.

“ Thus shalt thou comfort Nature, until man
Breaks my Commandments ;—then wilt thou become
His frequent horror and dread enemy ;
For Satan will thy season choose to roam

O'er the wide world, and with the shapes of hell,
And groups of ghastly spectres, will affright
The spirit of his victim ; then wilt thou
By that fell fiend be chosen to augment
His own damnation ; thou wilt he appoint
To be the guilty period of blood,
Of infamy, despondency, and crime ;
And lead his servants to believe that I
See not in thee ;— thus will they love thy reign
Rather than light, discoverer of sin !
Let raging tempests in thy season roar,
And sweep with desolation o'er the earth.
Beneath thy deadly covert shall be woe,
And man on man, and beast on beast shall prey !
Thus to creation thou wilt be a curse,
For in thy mantle death shall ever lurk.

“ Yet time shall come when thou wilt e'en preside
Big with redemption to deluded man ;
Then shall a Being, having first obey'd
My perfect law, and sinking 'neath a weight
Of crime not his, with unexampled love
Die for humanity, and thus reclaim
His followers from darkness worse than thine,

The veil of everlasting misery.

Be thou call'd Night !" Jehovah then exclaim'd,

“ And by that name distinguish'd from the day.”

Thus time at first with Evening began,
When God descended to perform his word
To faithful angels ;—but as soon as light
By the Almighty's mandate issued forth,
Then Morn commenced, and as revolving on,
Huge Chaos turn'd beneath the vivid rays,
Which clad Omnipotence with circling vest
Of his own brightness, form'd a perfect day,
The first of years, the end of which is known
To none but Him who thus their being gave.

END OF CANTO II.

N O T E S

CANTO II.

Page 49, line 7.

The Father, Son, and Holy Ghost triune!

Next to the disbelief of *any God*, there is not perhaps a more frequent cause of Scepticism, than that of the Trinity: *three persons in one* is considered by many a downright absurdity.

As I have already observed in my preface, the word *persona* might be as well translated *power* as *person*; and thus I have the double difficulty of contending with the UNITARIAN and the *unreflecting* TRINITARIAN.

The latter of these will allow of no modification, no exemplification, which may render his belief less obscure, but rather glories in the circumstance that he is unable to understand it himself, and that every one else is equally bewildered by the hidden doctrine. To suppose that the intention of revelation is to confuse, rather than instruct, is at once to render useless the following command of our Saviour,

“ Search the Scriptures.”—JOHN v. 39.

for what avail would this searching be to any one, if they were no wiser afterwards than before: but on the contrary it is evident, that where a mortal will only approach the Bible with a proper feeling of humility and consciousness of his own incapacity to do any thing

without higher assistance, many divine truths will be rendered easy to his mental perception: this is proved by the following words of Christ:

“ I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

“ And no man knoweth who the Son is, but the Father; and who the Father is but the Son, and he to whom the Son will reveal him.”—LUKE x. 21, 22.

I wish I could imagine for a moment, that I was one of the favoured who had thus the Father revealed by the Son to me; but I can assure the reader I make no such arrogant pretensions; and am only endeavouring to prove, that the doctrine of the Trinity is not so utterly contrary to reason as some assert, rather than to promulgate my idea respecting it as the only true and correct one.

To begin then first with the Unitarian; as he is a professed believer in the New Testament, I extract the following passage, which proves the existence of a Trinity; *viz.*

“ There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”—1 JOHN v. 7.

The WORD means *the Son*, as is proved in the text,

“ The Word was made flesh, and dwelt among us.”—JOHN i. 14.

Thus it appears from the declaration of the most enlightened of the Apostles, that there are three in heaven who form but one God, *viz.* the Father, the Son, and the Holy Ghost. And now to proceed to an exemplification, if possible, of this tenet of our church.

Every man is, I consider, a TRINITY in himself. He has a *body, mind, and soul*, that is three distinct parts although only *one man*. No *Believer*, I trust, will for a moment contend that the body and mind are one and the same; since it often occurs that the body is completely prostrated, whilst the mind retains its vigour. Again, the soul and body are equally distinguishable, from the fact that many dreams which can have no connexion with the mind (from the circumstance of their being upon subjects and objects, on which the person, perhaps, never for a moment considered), must be induced by the

soul, or else how came they to originate; and lastly, the soul and mind are proved to be different, I apprehend, not only from the above cause, but also that when a person is in deep thought or at study his brain or seat of his mind is affected; whilst, should he be thrown into temptation, or have any appalling truth brought home to him; should he be discovered in any wicked action or be inclined to do one; he will find the heart affected, and not the head. I am aware that the PATHOLOGIST would assign reasons for all these effects; and this may do very well with those who can find no other than that an increased action of the heart is caused by a sudden rush of blood to it, which renders it necessary for a greater exertion to be made to throw the same to the extremities: but I will put one simple question, which will puzzle the doctrines of Pathology; *viz.* what makes the heart beat at all? The probable answer appears to me to be this: the action of the imprisoned soul endeavouring to escape from its earthly tene-ment; and which is almost proved by the circumstance, that as soon as life is fled the heart *immediately* stops, although the blood long after remains warm, and air continues in the lungs; should any one deny the last of these assertions, let him examine this organ after death, and if he find *no air* I have done; but it is clear that it must be so, for if all air left the body on death, the external pressure of the atmosphere would crush it: it is respiration therefore that ceases, and which is only kept up by the action of the heart.

Here again I am aware that an objection may be started, on the ground that numerous other animals besides man, have hearts which by the same process as his, keep up the circulation of the blood, and therefore, according to the above idea, they must also have *souls*.

The difference I conceive between man and other living creatures is, that although both have life, the one is an eternal the other a temporal principle, the first being able to exist independent of a body, the last only co-existent with it; the former a direct emanation from God himself, the latter, as I hope to illustrate further on, an indirect.

Thus, although whilst in the body no difference appears between the vitality of man and beast, yet I contend such is to be found to an eminent degree in the eternity of one and the want of it in the other; giving to the former powers of memory and (in certain degrees) foresight, whilst the latter never displays these but in connexion with external sense instead of internal. But more on this anon.

At the creation God said, "let us make man in our own image." Now it is evident from this passage, that there must have been either three Gods, or three in one God; if the first, then the Unitarian's belief falls to the ground with the Trinitarian's; if the last, then it becomes a matter of consideration how man, who is one person, can be like THREE in ONE. I am aware that many contend that the above exclamation of the Almighty is improperly translated, whilst others say it was the peculiar idiom of the language; but these are all subterfuges to avoid legitimate argument. If people would only endeavour to prove the Bible to be right instead of wrong, we should soon have a stop put to infidelity.

To resume, then. Man was created in the likeness of the triune God. First, his body, gifted with the power of articulating words, partook the similitude of the WORD or SON. Next his mind, whereby he invents or matures any plan, became the representative of the FATHER, who our Saviour asserted was the only one who knew every thing, *viz.*

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."—MARK xiii. 32.

And lastly, man's soul I consider to be an emanation from the Holy Spirit. For, as I have before intimated, at the creation the *only* animal that received life *direct* from God himself was man, all others were merely called into being; although it will be seen in subsequent Cantos and their notes, that I trace all life up to God, and endeavour to prove that every thing exists directly or indirectly through him.

Thus it was that man's soul was immortal, whilst his body was

capable (at the will of God) of dying ; the former being an emanation from himself, and therefore eternal ; the latter only formed from that which had itself been but newly created, and therefore was alike capable of change.

It may be here asked, how was it that man should have had a *body* given him, when before the ascension of our Saviour it is generally supposed the Deity was a Spirit, and therefore in this respect humanity was not the complete image of God, as he had solidity in his composition which cannot belong to a Spirit? The answer I conceive to be this ; that man was intended to “dress and keep” the ground, and therefore it was necessary for him to have solidity for that purpose alone ; besides which, had he been entirely immaterial, he would have been, from his own nature, always inclined to mount upwards instead of remaining upon the earth as was determined ; and which, from the mere force of affinity, he is constrained to do, he being only a portion of that earth himself. Besides, the Bible only states that he was made in the *image* of God. Now an image is never expected to be equal to and exactly the same as the original, or else where would be the difference of value between them ; it is enough if on the whole there is a general resemblance. From the various visions of Ezekiel, Moses, and other prophets, it appeared that the conformation of God (and which personification there is no doubt was the second power of the Trinity, *viz.* the Word or Son : for “not that any man hath seen the Father,” John vi. 46.) was that of a man, only of extraordinary beauty ; thus the body of man is formed in the express similitude of the Son, and before the fall, I may venture to assert, was a still *nearer resemblance*. This difference of solidity is now however removed ; since the accession of the glorified body of Christ for the redeemed man will appear hereafter the exact counterpart of his Maker, having not only spirit but matter.

If man is a trinity, no one will surely deny the same attribute to the Deity ; and now comes the difficulty of arguing with those who allow

of no modification nor illustration of this doctrine, but still retain the idea, that the Father, Son, and Holy Ghost are three distinct *persons* although only one God, and that each has his *peculiar* powers of speech, thought, and action, although from an unanimity of feeling never acting in opposition.

Now although they might not *oppose* if the above is correct, they must act occasionally *separately* from each other, which destroys at once their unity, or else how could it be proved they had *separate* powers of speech, &c.; the fact is, this idea, exactly the same as that of the Unitarian, proceeds from a *practical*, although not *declared* disbelief in the doctrine of immaterialism; let that point be once *fully* conceded, and much difficulty appears removed.

To advance upon this important tenet of our church (*viz.* immaterialism) to defend the doctrine of the TRINITY; the only one in my opinion upon which it can be legitimately argued; I beg to propound the following premises:—

Firstly. The Father appears eternally to have been and remained a Spirit, from many texts, of which the following are the most clear:

“But the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him.

“God is a spirit, and they that worship him must worship him in spirit and in truth.”—JOHN iv. 23, 24.

Here is God spoken of as a spirit, being identified with the Father, and yet God is considered to include all three.

“No man can come to me except the Father which hath sent me draw him.”—JOHN vi. 44.

“For I am not alone but I and the Father that sent me.”

“And he that sent me is with me: the Father hath not left me alone.”—JOHN viii. 16—29.

All these texts prove that the Father was constantly with Jesus, and yet as he was never seen but as Christ declared *in him*, it cannot be supposed he is any thing else but a pure and immaterial essence.

Secondly. That, before the incarnation of our Saviour, and conse-

quent ascension, the *triune* God was entirely a spirit, or immaterial essence, seems proved by the text,

“ A body hast thou prepared me.”—HEB. x. 5.

These being the words of our Saviour, or the SON or WORD, before he came into the world, seem decidedly to infer that he had *no body* then, or else how could a body have been *preparing* or *prepared* for him, if he had one *already*; or if such was the case, then after the ascension of his earthly body, he must have had *two*, the one having been inhabited by him from all eternity, the other the creature of time; it seems, therefore, more reasonable to suppose that the WORD, or SON, was originally a SPIRIT!

Thirdly. The Holy Ghost is so universally acknowledged to be spiritual, that it would be unnecessary to quote concerning that portion of the Godhead.

We now come to the creed of St. Athanasius, which has given rise to so much dispute, but which really appears to me to be the only clear explanation of the Trinity extant. It says :

“ The Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity ;
“ Neither confounding the persons nor dividing the substance.”

This creed being written originally in Latin, the word *persona*, as I have before said, has been translated all through “ *person*,” instead of character, office, power, &c. which would have been as correct; and the word “ *substance*” does not mean only a *solid*, but as Dr. Johnson expresses it, “ *something of which we can say that it is.*”—See *Dictionary*.

These phrases being explained, the creed proceeds on intelligible grounds.

“ For there is one person of the Father, another of the Son, and another of the Holy Ghost.

“ But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the glory equal, the majesty co-eternal.

“ Such as the Father is, such is the Son, and such is the Holy Ghost.”

* * * * *

“ So the Father is God, the Son is God, and the Holy Ghost is God.

“ And yet there are not three Gods, but one God.”

* * * * *

“ The Father is made of none, neither created nor begotten.

“ The Son is of the Father alone, not made nor created, but begotten.

“ The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding.”

* * * * *

The creed then takes up the incarnation of Christ, and thus goes on :

“ The right faith is that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and man.

“ God, of the substance of the Father, begotten before all worlds; and man of the substance of his mother, born in the world.

“ Perfect God and perfect man : of a reasonable soul and human flesh subsisting.

“ Equal to the Father as touching his Godhead : and inferior to the Father as touching his manhood.

“ Who although he be God and man : yet he is not two but one Christ.

“ One not by conversion of the Godhead into flesh, but by taking of the manhood into God.

“ One altogether, not by confusion of substance but by unity of perso .

“ For as the reasonable soul and flesh is one man, so God and man is one Christ.”

From the foregoing premises and quotations I deduce the following idea concerning the TRINITY. That the Father is the mind, or inventive, and all-wise power of the Godhead; the Son, the word or voice which completes by his mandate the intentions of the Father, and who is thus properly styled the only begotten Son of the Father (for the voice, even with man, is always being begotten by the mind every time it sounds, and yet no one, I should suppose, would contend that a man's mind was born before his voice); thus the Son, Word, or Voice, is continually the only *begotten* Son of the Mind, or Father, and yet is co-eternal with him; and the Holy Ghost, I consider, is the proceeding essence from both; which is the soul, the life, in a word, the very existence of the other two; and thus the curse upon those who blaspheme him, as *they* endeavour to injure and insult the SOUL of the MOST HIGH.

These three I believe, although not according to the common

idea, are each in themselves a perfect Being, and which proceeds from *their unity*. The Father thinks of himself, speaks through the medium of the Son, and exists through the medium of the Holy Ghost. The Son speaks when incited by the Father, thinks through the medium of the Father, and exists through the medium of the Holy Ghost. The Holy Ghost speaks by the Son, thinks through the Father, and exists in himself as coming from both.

The belief in immaterialism also makes it quite possible that each of these to *immortal* and *pure* eyes may be visible; as spirits could distinctly be perceived one within the other without *confusion*; not so *solid bodies*, this would be "confusion of substances." It is not clear to me but that angels perceive our souls as easily as our bodies; *our* not seeing them, as I have said in former Notes, is no proof against their having form.

Since the incarnation and resurrection of our Saviour, these three spirits, I believe, have inhabited his glorified body, and thus will the redeemed man, upon arriving in heaven, find himself in conformation and every other respect, the child of God.

This doctrine will be resumed further on, therefore let not the reader be too hasty to agree or dissent until he has read *all* I have to say on the subject.

Page 53, line 21.

*" Let there be light !" and at the joyous sound,
Straight from the eyeball of Omnipotence
The lambent fluid darting through expanse,
Fled o'er the silent waters.*

It is astonishing how many theories have been promulgated with regard to light, and how little they have been able to stand the test of argument. Amongst all these the most extraordinary appears to be that

which supposes light to consist of very minute particles, which are constantly being thrown off with amazing velocity from the surface of the object giving light; and philosophers have calculated to such a nicety that they assert, so large a body as the sun would not be *perceptibly* decreased in thousands of years. This may do very well with sun and stars; but were this a true theory, what would become of the little glow-worm? why it would soon vanish; or what of the cat's, the lynx's, or any other animal's eye, which naturally emits light? surely they would soon be blind. Of what this element is composed we cannot possibly know; but it is certainly reasonable to suppose, that its first emanation would be from the eye of God.

“ God is light.”—1 JOHN i. 5.

And our Saviour says—

“ The light of the body is the eye.”—MAT. vi. 22.

therefore I trust the above idea will be considered to have a *plausible* foundation. Some might very possibly say, how was it that there was any occasion to call for light, when God being light himself, would naturally have illuminated space as he descended from heaven. To this I should answer, that revelation tells us, darkness was upon the face of the deep; and which is most likely, as it seems highly probable that Jehovah would restrain the outbursting of his effulgence until he had quieted Chaos, and rendered it less obnoxious to so pure an element. Besides, Christians believe as much the presence of God in the darkest night, as the brightest day; he being able to discern as well in one as the other.

Page 54, line 8.

*Nor thus contented;—but around its God
Conglobing form'd a burning orb of fire.*

Much speculation has existed upon what must have been the *seat* of

light during creation the first three days, since the sun was not created until the fourth. Nothing that I have yet seen appears to be satisfactory, as they all, more or less, destroy the authenticity of the Scriptures. This is avoided by the above mode of explaining it, an idea which agrees with all the visions of the Almighty's glory mentioned in Ezekiel and the Revelations, or any other part of the Bible. This illustration will, I feel assured, appear doubly satisfactory to the reader when he peruses the creation of the sun, &c. on the fourth day, contained in Canto 5.

Page 54, line 14.

*(As round the huge chaotic mass moved on
With revolutionary path below,
And which strange action it had still retained,
As first compell'd by torrents from above).*

Water falling from a tremendous height into a hollow always performs this sort of action, whirling round with velocity whatever it may come in contact with. "Strange action," refers to its novelty at this period, not the peculiarity: and its continuance after the torrents had ceased to descend, is only the natural effect of impulse, as bodies continue to move long after the impelling power has ceased to exist; the more so when they are exquisitely balanced.

Page 55, line 3.

*Go forth, divinest essence of myself,
And be the future principle of life;
All things inhabit; destitute of thee
Nought shall survive, nought flourish or rejoice.*

It seems probable that the Almighty, ere he pronounced light to be

good, would give it directions for action ; should any one think this stretching the imagination beyond the bounds of probability, the following text will show that God has ever been in the habit of addressing and being obeyed by the elements :

“ Even the wind and the sea obey him.—MARK iv. 41.

It is also remarkable, to see how every thing droops when deprived of light ; and as to its indwelling principle, that is proved by the fact, that phosphorus is extracted from so many things, and that every thing more or less contains fire ; for fire is but concentrated light, as the burning-glass at once demonstrates. Thus how great does the wisdom of God appear, in calling forth that essence first which was to pervade and nourish every thing about to be created. It also seems more in keeping with the general attributes of the Deity, to imagine him as foreseeing every circumstance that would happen and preparing for it accordingly ; he having his own secret and wise reasons for suffering all subsequent changes to take place.

Page 56, line 5.

*And when his roving eye reverts above,
And there beholds thy universal sway,
His leaping soul shall struggle in his breast,
To burst the bands which bind it down below.*

It is a remarkable fact, that nothing seems to elevate the soul so much as the contemplation of the heavens : as if the periods when man is enabled to view the starry firmament, or the unclouded splendour of day, was more particularly chosen by God to raise his spirit in adoration to his Maker. I never knew a truly religious and contemplative mind, that did not feel doubly so on a starlight or moonlight night, or that was insensible to the beauties of sunshine. At such times, indeed, the delighted soul appears to be bursting from its earthly tenement.

Page 58, line 2.

*In shapes innumerable of death appear,
And be the scourge of those who once thou bless'd !*

This passage requires some explanation. In representing the Deity as addresssing light, I do not mean to confine his admonitions to that essence merely which produces the difference between night and day, but to all its varied forms ; such as lightning and fire, and the several purposes to which the latter of these is applied by man for the destruction of his fellow-creatures.

Page 59, line 5.

*As oft as he in contact meets thyself,
So oft wilt thou with indignation flash,
And fall consuming in a burning stream,
The varied produce of the vicious world.*

We may infer that tempests are often *caused* by the devil, although *allowed* by God, from the following text :

“ While he was yet speaking, there came also another, and said, the fire of God is fallen “ from heaven, and hath burned up the sheep and the servants, and consumed them.” JOB i. 16.

That Satan was the cause of this fire descending, which Job’s friends called, as people would in the present day, the “ fire of God,” is evident from the import of the preceding verses ; *as there the Devil obtains leave to tempt Job.*

Page 59, line 9.

*To teach mankind the only source from which
The constant curse of perfidy proceeds.*

It is too frequently the case, that men when visited by any calamity, accuse, either in *word* or *effect*, the Almighty of cruelty, in bringing

such visitation upon them. But if it can be proved that Satan is the cause of sorrow, and which appears very probable by the above quotation from the book of Job, then man has only himself to blame in his various tribulations, for having by disobedience given an opportunity to the WICKED ONE to persecute him.

Page 59, line 19.

*Then let a circling halo round the heap
Of foul corruption, thy departure prove.*

When animal or even *vegetable* substances are in a state of putrescence, a phosphoric light may be seen in the dark to issue from them, and which evidently proves that light which is indwelling whilst they are living, departs upon death and corruption visiting them.

Page 60, line 11.

*By thy assisting glare his soul shall learn
To wend repentingly the way of faith ;
His many doubts shall be removed by thee,
To render less forlorn his low estate.*

By means of light man is enabled to contemplate the promises of revelation ; and by such contemplation, to have many doubts respecting his future welfare removed.

Page 60, line 19.

*Shall thou appear to consummate the whole,
Exhaling incense from the offering.*

As I have said before, fire is but concentrated light ; thus its ap-

pearance upon the altar under the Jewish dispensation, was but another form of that essence which opened the work of creation.

Page 61, line 7.

*But of thy benefits the chief shall be
The recognition of redeeming grace,
By thee beheld in human form enclos'd,
That as unto the body are thy beams,
So to the Spirit also that shall be.*

The following texts are sufficient illustrations of the above without any comment, except that it was by the means of natural light that our Saviour was seen, and from witnessing his miracles known by BELIEVERS.

“A light to lighten the Gentiles and the glory of thy people Israel.”—LUKE ii. 32.

“In him was life and the life was the light of men.”—JOHN i. 4.

“I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life.”—JOHN viii. 12.

Page 61, line 16.

*So pregnant with the knowledge of my will,
I now can bless thee, and pronounce thee good.*

I have here imagined that God did not bless and pronounce light to be good, until he had charged it with his intentions, and which I take to be the true meaning of the passage

“And God saw the light that it was good.”—GEN. i. 4.

Since it was *impossible for him* to make *any thing* that was *bad*; but being a God of *strict justice*, he did not choose aught to remain uninstructed of the manner in which it must act to please him; thus man had only to obey, and no harm would have ever come to him.

Page 62, line 14.

*Fill his pure soul with visions of myself,
And bless his eyelids with serenest peace.*

God is now addressing darkness or night, and which, I have no doubt, before the fall was a season in which man was often favoured with visions of his Maker, instead of the silly and sometimes sinful dreams, which are now the burden of that period. Indeed, there are numerous instances recorded in the Bible, of pious characters being favoured in sleep with views of heaven and its inhabitants.

Page 63, line 17.

*Yet time shall come when thou wilt e'en preside
Big with redemption to deluded man.*

“Now from the sixth hour there was darkness over all the land unto the ninth hour.”—
MAT. xxvii. 45.

This was a time, indeed, when Man had cause to bless the appearance of darkness, and one from which Hell must have shrunk; for the former was redeemed and the latter conquered.

Page 64, line 4.

Thus time at first with Evening began.

I cannot help expressing my surprise, that ever there should have been any cavilling concerning Evening having precedence of Morning, in the first chapter of Genesis; viz. “*and the evening and the morning were the first day,*” since, until light was called forth, there could be no morning or commencement of day; and therefore its opposite which held sway when God descended to create the world, &c. is elegantly and properly styled evening.

CANTO III.

“And God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

“And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so.

“And God called the firmament Heaven. And the evening and the morning were the second day.”—GEN. i. 6 to 8.

ARGUMENT.

CHAOS in rotatory motion having performed a perfect journey, the ALMIGHTY forbids it longer to remain impure, commanding it to be at once refined.—Immediately the dregs descend towards central Hell, and surround it.—The waters thus become purified, and assume their former clearness as when part of the stream of life.—Yet one impure although concentrated spot remains in their centre.—God, knowing the impropriety of such a contact, commands a separation by a firmament.—Thus the pure waters are divided from the impure, the former rising until they reach the base of Heaven, breath from the bosom of Jehovah having filled the vacuum.—God addresses the firmament, declaring that Light and Air, both proceeding from Himself shall be the two vital principals.—While man is innocent, Air to be a cause of joy, particularly in hearing his Creator speak.—When sinful, a cause of terror, especially from God's voice.—Yet a time shall come, when Air will be the conveying medium of exultation, in the hearing of the Gospel.—The Deity calls the firmament Heaven from being like the Heaven of Heavens.—He then divides in four equal parts the firmament, and in each places one of the Winds.—He addresses them, and gives them their rule of government for man while virtuous, and when sinful.—The Omnipotent next bespeaks the putrid spot, which still forms the centre of Infinity ; foretelling its deposal by the future Sun.—He last addresses the waters above, describing their glorious attributes.—The peculiar state of Immensity being shown, the evening and morning form the second day.

CANTO THIRD.

The Creation.

AND now the aqueous immense, which hung
In space suspended by the will of God,
With rotatory motion had perform'd
A consummate journey ;—so that the point
Of this incongruous which did confront
The base of Heaven (when Omnipotence
At first descended in the plenitude
Of godly power), had attain'd anew
Its lofty summit, and thus having come
Again in turn beneath the spirit form
Of Great Jehovah, had receiving light
From his refulgent essence, pass'd away,
And was afresh reseaking the abode
Of gloomy darkness ;—when the Deity
Revolving Chaos in these terms address'd.

“Oh thou impure detestable !—shalt thou
Thus circumsolve thy hateful grume of sin
Another round, uncleansed, unpurified ?—
No !—I forbid thee !—be thou now refined,
And purged from infamy and the attain
Of Satan’s blasphemies ;—thy dregs depose
To thy curst centre, there enclosing Hell
Within its own iniquity, begird
It with a clammy shell of putrid mire,
The filthy settleings of thy tainted waves ;
That so thou may’st be made to re-assume
Thy former purity, nor longer be
Offensive to my vision, and the sight
Of pious angels in the realms of bliss.”—

Scarce ceased the words, when t’wards the central fire
That held the midst of this vast liquid bulk,
(And which at first and since the Lord exclaim’d
“Peace, peace, thou deep !” had been around its flames
Condensing a thick robe of smoke opaque ;
So that its heat no longer had effect
Upon the wat’ry waste which press’d around
With deadly silence), now began to sink
The lees and purgings of this black aqueous

With concentrating weight, and thus surround
Damnation's residence,—to there become
A globe terraqueous with burning core.

And now the deep began to re-appear
Of crystal clearness, (as it once had been
When gliding through the kingdom of its God,
Part of the Stream of Life) and shining forth
Pellucid, pure, and undefiled again,
A Sphere transparent was, which now contain'd
One only sinful spot,—its centre that ;
And though so small, that to this pond'rous mass
It seem'd a speck to the Eternal eye,
Yet still so base, so vile, and so befoul'd,
As longer quite unfitted to conjoin
With the pure body which encompass'd it.

So saw the Infinite, and thund'ring said,
“Ye waters, which before ye were commix'd
With blasphemy and sin were free from taint,
Polluted shall ye now no more remain
In baneful contact with yon hell-born mire :
Up then, arise ! and round the loathsome clot
Of foul corruption let expansion be,

And in its wide-extending scope be fix'd
A steadfast firmament of lucid air,
Which by its vital region may divide
Thy peaceful element from foetid tears
Of fallen Angels and the slime of Hell."

God spake ;—and as his accents smote, the Gulph
Commenced expanding round the dark globose
Which occupied its middle ;—rising on
(First having sever'd to admit within
Its hollow space the living cloud of light
Which round the Godhead circled, closed again,)
It kept dilating ; till, at last, behold !
The awe-struck water lick'd the very base
Of th' Eternal walls of highest Heaven.
This was its utmost boundary ; beyond
This limit it-attempted not to reach ;
Nor on those sides which were not so opposed
Did it protrude ; but still retain'd its shape
Of globular conformity ;—nor back
It ventured to return ; for as it rose,
Proceeding breath from the Almighty's breast
Hád fill'd the void its parting waters left ;
Which thus a new-born Element became

Of separating medium, between
The streams of virtue and the floods of crime.

Then did the Deity the firmament
Address,—declaratory of his will.
For as the light and darkness had received
The mandates of their ruler, so 'twas fit
That also it should have a government
Mark'd out by the All-knowing and All-wise.

“Thou essence gender'd in thy Maker's breast,
Thou second source of all vitality,
Hear my commands, and tremble and obey.—
Let all hereafter which in thee may dwell,
Draw life and vigour from thy airy range ;
The future earth shall need thy gen'rous aid
With constant verdure to replenish it ;
And so with thine enliv'ning strength support
All nature, and assistance give to light ;
That ye conjoin'd may be the very soul
Of all created substances in space.

“While man is guiltless, thou shalt be his joy,
His pleasant solace both by night and day ;

By thee shall to his ravish'd ear be borne
In floating melody, the dulcet tones
Of sounds celestial and heav'nly praise.—
For oft shall Angels from the realms of bliss
Sent forth on sacred missions by my Word,
In passing through thee, most devoutly tune
Their pious voices, to extol their God
For their existence, or the vict'ry gain'd
'Gainst Satan and his tribe, or this new work
Of my unerring and just providence.—
Then shalt thou waft upon thy buoyant wings
Some soft vibrations of the joyous song
To his enraptured senses, and rebear
With backward flight to my Almighty throne,
The overflowings of a grateful heart
In hymns of adoration from his mouth.
And warbling notes of morn and ev'ning birds,
Upon thy buxom air, with oft a strain
Of echoing harmony, shall attract
His mind, entranced at some discover'd good
Of bounteous nature, and bid him learn
The wond'rous attributes of him that rules
With equal pow'r the hidden and the seen.
With what devotion will his bosom beat

Whene'er he turns his eager eye above,
And there beholds thy arching canopy
Thick sown with beauty for his benefit.
And I !—e'en I !—will also use thy breath
For swift conveyance to his list'ning soul
Of sacred duties to my worship due ;
Then shall he bless thee,—then indeed delight
In that thy gift more precious than the rest,
The means of hearing his Creator speak.

“ But ah !—when sinful, how his guilty frame
Will shrink and hide from that he loved before
So well to listen to,—his Maker's voice !
How will his stricken form with terror bend
When thunder rolls across thee, and the storm
Blackens thy angry brow,—or 'thwart thy face
A flash of vivid lightning darts, and smites
His all with desolation !—when the cries
Of shrieking kindred shall appal, or when
Famine and Pestilence above his head
Shall hang, and blast the dearest ties of blood,
Of love, and friendship ;—or when blasphemy,
Or superstition, and intolerance,
Breaking their boundary of Hell, shall burst

Upon thine element, and thus approve
The Fiend unfetter'd for a while on Earth.

“ Yes, then he'll dread thee !—but a time shall come
When thou with pity will repay his woe,
Reverberating with prophetic words,
' Repent, for heaven's kingdom is at hand.'
And when redemption, in a form of flesh,
Shall through thy medium declare to man
Eternal life and everlasting bliss :
And having taught his fallen race the road
By which alone they can recover grace,
And find a ransom for their lost estate ;
Shall mount upon thy pinions, and regain
The blest abode he'll leave for mercy's sake. —
And oft shall spirits ministrant descend,
By thy assistance to the chosen few
Amongst mankind, whom I shall then appoint
To be proclaimers of my sacred law,
And teach in dreams and visions of the night,
Some of my greatest glories, or instil
The balm of comfort to a tortured brain,
And consolation pour into the soul
Rack'd by a sense of guiltiness and sin.—

“ And now by name of Heaven be thou call'd,
For in similitude thou hast been framed
Of that high dwelling, where is fix'd my throne,
Surrounded by an everlasting host
Of blazing forms of immortality ;—
More thick than stars, which in a little while
Shall throng thy countenance ;—who there rejoice
That they reflect my beams and do inhale
My breath ethereal ;—so shall the light,
Bright issue of mine eye, and thy pure air,
The produce of my breast, uniting, be
Chief vital sources of the Universe :
That all contain'd within thy vast expanse,
In me may live, and move, and being have !”

So spake the Lord,—and then divided next
Into four equal parts the Firmament :
In central point of each of which he bound
With close imprisonment the restless winds,—
Till now restrain'd in his Almighty grasp,—
Addressing thus their fetter'd violence.

“ Hear this, Oh ye !—who had not but for sin
Been 'ere existent ;—and your duties learn :—

While man is innocent, dare not disturb
His peace with your destroying influence ;
But when, forgetful of a strict command
From his Creator, he shall rebel prove,
Then may ye break the trammels of your rage,
And toss the sea and howling sweep the earth ;
Whirling its increase with your phrensied blasts
In darkling desolation o'er the skies ;
Beat down his shelter, shattering around
His frightened head the ruins ;—blowing, hurl
Death and annihilation to his stock
Of sustenance, in myriads of black
And loathsome vermin, to consume or taint
The food predestined for himself and his :—
Or round him batter with your hurried yells
Descending heaps of watery concrete ;
Reducing his abundance to a mass
Of useless and unsound deformity.
Then, on your pinions borne, shall sally forth
Satan, presiding dæmon of the work
Of dreadful chastisement ; and gloating o'er
The blasting effluence of his perfidy,
Shall in your wailings oftentimes be heard
With shrieking laugh to clap his fiendish wings.

“But even ye, by varied means, shall grant
A frequent blessing to humanity.
How oft will he invoke ye, to propel
His floating substance to a foreign strand,
There in a kindly intercourse, to make
By profitable change his livelihood.
Or on some errand of still greater worth,
To him enwrapp’d in ignorance and crime,
Bearing emancipation to the soul,
And lead him on exulting to his God.

“And now my ministers,—for such must be
All in the cycle of Infinitude,
Which, tho’ apparently producing ill
In many of their most appalling acts,
Yet ever shall be working to the end
Of good, of glory, and of holiness.—
Ye shall be call’d the Winds, and shall assume
Your designations from your chosen haunts.—
And first the East, for soon the orb of day
Shall seem to Earth from thence to take its rise;
And next the South, as marking out the line
Of that great body in its altitude:
And then the West, where it shall sink to blaze

Again in grandeur on the eastern side :
And last the North, which being opposite
The South will index its meridian."

So spake Omniscience ;—and then address'd
The putrid body, which enclosing Hell,
Around its axis still revolved, beneath
The shining column of God's holy light.

"Do thou, while time shall last, hold on thy course
Of circumvolving action ;—tho' anon
A second motion thou art doom'd to bear
Of impulse, round a purer sphere than thou,
Which, in a blaze of brilliancy enclosed,
Shall in thy present situation fix'd,
Become the centre to immensity :
Whilst thou displaced shall 'bout its flame rotate
Repell'd, and at a sacred distance kept,
And striving vainly to regain the spot,
Of which thou art the present occupant.
By its refulgence thou shalt also glow,
Reflecting brightness from its ardent rays ;
And be one spot of beauty 'mongst the rest
Which will 'ere long the Firmament adorn."

And now Jehovah, with unbounded gaze,
Beheld the gulph that flow'd on ev'ry side ;
And hence for ever to become the term
Of space,—and all beyond Infinity :
And which continued to keep on its course
As first assumed, when from the realms of God
Descending, with cascading thunder down
And whirl of cataract ;—altho' no more,
With boist'rous waves it o'er and o'er now dash'd
In vortex of confusion ; but moved on
With gentle revolution still and pure ;
And far removed, by intermediate range
Of circumscription, by the Firmament ;
Yet equidistant from the hateful spot,
Which form'd a common centre to them both ;—
Hell circumvested by the slough of sin.—
When thus the Godhead, with Omnific voice,
Bespoke the waters of Infinitude.

“ Roll on for ever, thou Eternal flood,
In silent greatness of thy purity ;
And spread thy everlasting bulk between
The joy of Heaven and the grief of Hell.
Obscured by distance from a mortal's ken,

But seen by each one in his agony
Of thirsty torture, in the pit of woe ;—
There in the depth of misery he'll plead
In suppliant torment, with some heir of bliss—
Beheld through thy transparency far off
In blest estate, upon celestial shores,—
With speaking gesture, to descend and bring
If but one finger moisten'd in thy stream,
To cool the anguish of a burning tongue :
But worse than useless will the prayers of such
Be soon apparent to the sons of light ;
For thou shalt insurmountably oppose
Such baneful intercourse to holy minds.—
Then will the lost read in the waving hand
Or shaken head, the knowledge of their fate ;
And thou approved a never-yielding bar
'Twixt guilt and virtue, perfidy and faith.

“ Yet greater glories are apportion'd thee,
Than merely thus to circumvent the damn'd :
Thou art become the Ocean of the Blest,
The sea stupendous of Immensity ;—
Henceforward shalt thou wash the buttresses
Of changeless strength and never-conquer'd might ;

Upon thy breast let ever-verdant plains
Stretch far and wide, and on their margin stand
Undying foliage and unfading bloom :—
Let fruits ambrosial o'er thy stream depend
From boughs immortal ; whilst beneath their shade,
Spirits of grace, and ever new delights
Shall range, to serve the bidding of their God.
Full oft upon thy bosom, barks divine,
With freight angelic, shall be borne along ;
And strains extatic from the souls redeem'd,
Shall waft across thee in a song of praise."

So spake the Lord, pronouncing to be good,
All that was yet created by his Word :
And wondrous truly was this mighty work
Of his Omnipotence :—for now in place
Of raging tumult and chaotic maze,
Order and form had taken up their reign
Within the bowels of Infinity.
There stood the Heavenly City, thro' whose gates,
Alone could any thing created pass
Or ere repass from boundlessness to space ;
And rounding 'bout and downwards to below
The gulph ;—in spherical conformity ;—

Which thus composed one vastly pond'rous orb,
Doom'd to endure for all Eternity ;
And which within its womb was to contain
The mighty framework of the Universe ;
Worlds enclosed by Heaven ! Space by Extent !
Time by Eterne !—Creation by its God ! ! !

And now another journey was complete,
Another perfect revolution made ;
And light and darkness had revisited
In sev'ral turn each point of the Immense ;
So E'en and Morn was thus the Second Day
Of the first week of ages that should end
With the last trumpet's awful sound alone.

END OF CANTO III.

NOTES.

CANTO III.

Page 81, line 1.

*And now the aqueous immense, which hung
In space suspended by the will of God,
With rotatory motion had perform'd
A consummate journey.—*

It seems highly probable, that, although the sun appears not to have been created until the fourth day, yet Chaos must have had a revolving action, in order to form the several evenings and mornings mentioned in the first chapter of Genesis, as diurnal periods before the existence of the heavenly bodies.

It will be seen, also, that although I have represented Chaos as being collected in the centre of Infinity, yet I speak of it as only remaining there by the will of God, since in a former note I have stated that such point must, of course, depend upon his will.

Page 82, line 4.

—“ *be thou now refined,
And purged from infamy and the attaint
Of Satan's blasphemies.*” —

Modern Poets are too fond of taking license from the ancient writers, and thus introducing ideas similar to, and very often actu-

ally copied from their works; as if the *heathen* Homer and Virgil were to be the standards from which Poems on *Christian* subjects were to be modelled at the present day; whilst our drama is contrary, and Sophocles, Euripides, Aristophanes, &c. &c. &c. are left to their own *ideality*, within the precincts of a college library, for the perusal of the learned; or occasionally spouted forth by a school-boy at some public festival. How would a play be hissed at this period, if the Strophe and Antistrophe were introduced, which were choruses of persons, unconnected with the piece in any other way than between the speeches of the principal characters, to dance across the stage to the other side, passing the others; or, properly speaking, changing sides, and after the next speech, going back again; and all for what? why, to sing something in favour of the person, having just spoken, or connected with his prospects, intentions, or interests. The immortal Shakspeare, would have scorned to have trammelled his admirable historical plays with such folly; and yet Poems, upon subjects intimately connected with our everlasting happiness, and which ought to be written to form our manners and affections, are *to be crammed full of heathenism and absurdity*. What is the benefit of representing Satan as a noble warrior, a second Achilles for instance? Is it not calculated to excite our admiration of him, to make us feel pity for him (and pity is nearly allied to *love*), and to think in a measure that God has been too severe towards him; instead of turning us with hatred and disgust from the dark apostate, and raising our hearts in gratitude to that All-perfect and All-merciful Being who has put it in our power to be rescued from the tyranny of the wicked one. Or where is the object of representing Hell full of Lofty Towers and Splendid Palaces; with sports of all kinds going forward, and the dulcet tones of harp or rebeck floating in melody through the air? copied only from mythological representations of the Elysian fields; with this very important difference, that Elysium was the *Heathens' heaven*,—the place of reward for the virtuous; whilst I know *One* who has represented it as the *Christians' Hell*: is this likely to excite terror at the eternal loss of God's favour? Many I will venture to affirm, would, on the contrary, prefer Hell to Heaven. Had a

model for the lost estate been wanted, Tartarus, the Hell of the *more consistent*, although it has been affirmed, *less talented*, Virgil would have been a better example.

It may here be said, that no one believes such representations as the above; and that they are only admired as showing the fertile imagination of the poet; but let me state that *Imagination* ought not to be made the vehicle of absurdity, as it then no longer deserves the name, but is *Phantasm*; besides, it is agreed on all sides, that the object of an *Epic Poem* ought to be to instil religion, and improve the morals:—such nonsense as is referred to above cannot have that effect. If happily, it does no harm, it certainly never can do any good; whereas Homer and Virgil did their duty, since they really supported their religion, and were believed by their contemporaries; as many of the improbable stories they relate were in accordance with the tenets of their faith; thus proving themselves, both, in *virtue* and *talent*, far the *superiors* of those who, in their works, make a *jumble* of Heathenism and Christianity.

I now come to the principle object of this note; *viz.* an explanation and argumentative illustration of the lines which head the above observations.

It will be seen in the next Canto that the various component parts or strata of this our earth are represented to originate with the several blasphemies, curses, cries of terror, &c. of the devils whilst falling, as also, after reaching Hell; and which would appear fanciful and improbable did we not know that similar effects occur in nature continually.

Suppose, for instance, by way of experiment, the purest *distilled* water was placed in a vessel, and burning brimstone in a melted state allowed to fall through it; although the brimstone itself was removed, it would be found the water would become impure, and a substance would be deposited.

Again, let impure and pestiferous air be blown upon the water, and a similar effect would be the result, added to which a slime would collect on the surface.

From fire of all sorts the smoke that arises falls again in some sub-

stantial shape or other ; and thus the idea of chaos being formed by the devils in their fall, pursued by flames, blaspheming and cursing in their course, and ultimately surrounded by the watery gulph (which boiling furiously from the heat of internal hell, would thus create of itself scum and filth), continuing to throw up their iniquitous upbraidings, seems not only possible but probable : and upon the Earth's formation, that they should be made to take, by the Almighty various genuses, according to their several properties, seems, I submit only a natural consequence, and in accordance with Divine wisdom.

Page 82, line 15.

*Scarce ceased the words, when t'wards the central fire
That held the midst of this vast liquid bulk*

It may appear to some rather improbable that a fire could exist in the centre of water ; but when they remember that Hell is spoken of "as the unquenchable fire" and that there are even chemical preparations that will burn in water, the difficulty appears removed.

Page 84, line 3.

*" Which by its vital region may divide
Thy peaceful element from fœtid tears
Of fallen Angels and the slime of HeN."*

Many have been the speculations upon the assertion that God divided the "waters from the waters;" and which expression was most likely the origin of a theory, I believe, anciently held,—that the various bodies in the universe, were kept revolving by means of whirlpools, or some such nonsense : but the great Sir Isaac Newton has set speculation at rest upon that point. Divines have since supposed the "waters above the firmament" related to the rain : this is, I think, easily disproved ; for is it likely (as is told in the second chapter of Genesis), that a mist would have gone up from the Earth in order to water the Earth (precisely the means by

which we have had rain up to this date), if there had been the same element placed above the firmament for that purpose ; besides, the firmament does not merely mean the atmosphere which surrounds our globe ; but that expansion which stretches beyond all human sight ; and in which moves countless bodies in their orbits. It thus becomes a matter of inquiry and interest, what these waters above the firmament can be ; and here let me observe, that *imagination* ought to fill up the vacuum, left or impassable by *science*, and not as I have said before, be made the vehicle of absurdity.

In the parable delivered by our God and Saviour of the rich man and Lazarus, Abraham thus addresses Dives who is tormented in Hell.

“ Between us and you there is a great gulph fixed : so that they which would pass from hence to you cannot ; neither can they pass to us, that would come from thence.”—LUKE xvi. 26.

Thus, it appears that a gulph of some kind or other is fixed between Heaven and Hell ; and now comes the point of what that gulph is composed. It is not from its name *necessary* that it should be water ; as a vacuum, or a body of air, or any enormous depth, may be a gulph ; but had it been the first, there would have been no difficulty in passing it, at any rate, to the holy ones ; as a vacuum is too easily passed, there being nothing to oppose. Had it been the second, intercourse would have been facilitated ; as an immaterial spirit could find no difficulty in buoying on a volume of air ; but if water then immateriality would naturally float instead of sinking through the body ; and thus on both sides of the gulph, there would be the same difficulty of penetrating it.

It seems therefore *probable* this gulph spoken of by our Saviour is formed of those waters, which at the Creation were divided from the waters by the firmament ; and being placed beyond all human sight, form the boundaries of the Universe and space, although only the foundation of the Heaven of Heavens and Infinitude : and thus, in this Canto, God is represented as not only creating the Universe, but completing the Heaven of Heavens ; and which, appears probable as “ In the beginning God created *the Heavens* and the Earth !”

Page 85, line 9.

*"Thou essence gender'd in thy Maker's breast,
Thou second source of all vitality."*

It will be remembered, that in this Poem, *light*, one of the vital principles, springs forth from God's eye; so it appears in keeping, that air, the other source of vitality, should proceed from his bosom, and thus exemplify the text

"In him we live, and move, and have our being."—Acts xvii. 28.

According to which supposition, not only man, but all animals and vegetable life, are made to depend on principles of nourishment proceeding direct from God himself.

Page 87, line 2.

*"And there beholds thy arching canopy
Thick sown with beauty for his benefit."*

There has been much argument concerning the various heavenly bodies with respect to their duration and use. Some think they were created before this world, and are inhabited worlds themselves: others, that at any rate, they are not of any further use to this globe, than ornamental, excepting of course the Sun and its attendant satellites; whilst on the contrary, many, (and not the least learned portion either,) believe them to be intimately connected with, and the strong influential rulers of events in this our little globe.

The last of these I confess, I strongly favour, and which will be argued in its proper place when the stars are created; but for the present it may be as well to state, that, however small and insignificant this earth may be, when compared with the other portions of the Universe; yet it is evident they were created for our use; and will only last as long as we do, in proof of which the following texts, I trust will be deemed sufficient authority. Speaking of the sorrows preceding the final judgment:

“ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.”—MAT. xxiv. 29.

Also, Peter says:—

“ But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”—2 PET. iii. 10.

It thus appears improbable, that there would be this general wreck of the Universe; if all others were not secondary to, intimately connected with, and entirely dependent upon the fate of this world; besides, after this general annihilation “a new heavens and a new earth,” are to be created clearly proving that the old will have entirely disappeared; and which would be unlikely were they inhabited by beings who had never offended God, and were composed of systems distinct and apart from us, as it would appear unjust to include them in so general a destruction; the cause of which they had taken no part in bringing about. I shall, however, dilate more on this subject in the notes to the fifth Canto.

Page 88, line 19.

“ *And teach in dreams and visions of the night,
Some of my greatest glories.*”

Various opinions have been hazarded concerning dreams, whether they had any connection with the invisible and eternal world or no; and it appears to me, the reason why nothing like a definite conclusion has yet been arrived at, is from the circumstance of the arguers never making any distinction between *Mind* and *Soul*; always speaking of them as one and the same. As I have before stated, I believe man to be in himself a *Trinity*, viz. *Mind*, *Body*, and *Soul*; and thus with dreams, some induced by the mind, and some by the soul: those connected with the mind, I think proceed partly from supernatural, and partly from natural causes: those of the soul I believe are of the immaterial world alone.

In order to support this position, it becomes necessary to show how the soul's dream and that of the mind are distinguishable ; and whether sometimes, or indeed often, they are not both at the same moment bearing their part in the nocturnal vision.

That dreams, or, as they were then generally called, *visions*, were a means of supernatural instruction, if we believe the Bible at all, is proved by Jacob's dream, the several visions of Ezekiel and other Prophets, as also, of later date, the Revelations to Saint John ; and there appears no reason why this mode of divine communication should be discontinued in the present day.

We thus come to the difference between *dreams* of the mind and *visions* of the soul, making this distinction of terms, not only on account of convenience, but also, as I consider, of applicability.

Upon retiring to rest after a fatiguing day of either corporeal or mental exertion, should a dream present itself either as recapitulatory of, or connected with, the past events, this I should say was produced by the immaterial mind, which, unlike the body, was still in a state of vigour and activity ; and reflecting or re-enacting at night the scenes which had occupied its attention and energies during the day. But when slumbering, should a vision be induced either of Heaven or Hell, or any mystical and apparently prophetic forewarning of a coming event, and in connection with which the awakened visionist can trace no analogy to his thoughts or actions, this, I say, must proceed from the soul ; as the mind cannot have any thing to do with that it has not been engaged upon, as we all know that the mind only expands, and is active in proportion to its various degrees of employment ; not so the soul ; that of the infant is as ripe as the man's ; it is as immortal and as ready for Heaven ; and I have known children have nightly visions which were as evidently superior to the general tenor of their youthful ideas as possible, and which, had they not for the time being appeared to have had their mental powers raised above the usual level, they would have been totally unable to narrate.

It is a question, in my humble opinion, whether the soul ever slumbers at all ; whilst the mind evidently does, or else we could always give upon waking some relation of our thought's employment during

sleep. Besides which, it not unfrequently happens that when broad awake, a temporary *absence of mind* as it is called takes place, and the person so affected cannot with all his endeavours discover upon what his meditations have been employed, or whether they have been so at all.

Thus, the *three* portions of the *one* man seem to be most essentially different, in this way: that the body often sleeps, the mind occasionally, the soul never; and now I am expected, I have no doubt, to explain how, if the soul *never* sleeps, we have not *always* some vision to employ our waking consideration.

I imagine, it is here, that in order to remember the vision of our soul, it is necessary for the connecting link between *it* and the *body*, viz. the mind, to be in full activity; although possessing its powers of memory from the eternal nature of its superior, and companion, the soul; thus rendering it no difficulty to the mind to retain the reminiscence of its own dream, as the soul never sleeps; which assertion may receive additional confirmation from the following argument; that were it only for one single moment to be unconscious of its existence, this would at once break in upon its eternal principle, as being a suspension of its powers, and which cannot happen to Eternity; it is the slumber of the mind and not the soul, therefore, which causes forgetfulness.

It may here be said, that the body in a state of sleep though unconscious yet still is living; why, then, should the spirit be deemed to have lost its eternity merely if it were to slumber for a short period? I answer, what difference is there between the sleeping and the dead man? they are both alike helpless and unconscious; but the immortal soul is present with one, but departed the other; whereby the one is still alive, whilst the other has lost all vital principle.

Confused dreams proceed, I should imagine, from the circumstance of both soul and mind being engaged on different subjects; and thus on waking, we have mixed and undefined recollections of each.

Other animals besides man (if closely observed) evidently dream, and which proceeds from their minds, they having no soul.

Thus, I think it highly probable, that angels or good spirits instil,

us during sleep with pleasing and pious dreams and visions, whilst the contrary proceed from evil agents.

I shall have to refer to this subject again in notes to Canto VII. at the *Creation of Man*; when I shall endeavour to prove from dreams, not only the immortality, but immateriality of the soul.

Page 89, line 1.

*“ And now by name of Heaven be thou call’d,
For in similitude thou hast been framed
Of that high dwelling, where is fix’d my throne.”*

As the exclusive dwelling of God and his angels is called Heaven, it would seem strange that the firmament which is to “pass away” should have had the same name given it, unless from its similiarity in composition to the everlasting abode of bliss. I have therefore represented it as composed of the light of God’s eye, and the breath of his bosom; and which two essences are no doubt as much the source of life and happiness to the immortals as to mortality; and thus are formed the *lower* heavens or those of *time*, in contradistinction to the *higher* and *eternal*, or Heaven of Heavens.

Page 90, line 23.

*“ Shall in your wailings oftentimes be heard
With shrieking laugh to clap his fiendish wings.”*

This is of course merely a poetical idea, and I must claim a “Poet’s license” for it; yet as I object, *in toto*, to all imagination that has not probability for a groundwork, it may be as well to state, that as from various passages in the Bible (of which I have quoted some from the Book of Job, in former notes), we may infer that Satan causes storms and other sorrows to mankind; it seems possible that those unusual and terrific sounds we occasionally hear amid the tempest’s din, come from

the presiding Dæmon of devastation, as they cannot be from God ; for in the general tempest at which Elijah was present, mentioned in the first book of Kings and the nineteenth chapter, verses eleven and twelve, it is there asserted that “ the Lord was not in the wind ; ” “ the Lord was not in the earthquake ; ” “ the Lord was not in the fire,” but was “ a still small voice.”

Page 91, line 11.

*“ And now my ministers,—for such must be
All in the cycle of Infinitude,—
Which, tho’ apparently producing ill
In many of their most appalling acts,
Yet ever shall be working to the end
Of good, of glory, and of holiness.”—*

All things, more or less, are the ministers of God, as none can act without his permission. Men are very apt to accuse him (if not in word, in heart) of cruelty for allowing calamities to invade them ; whereas, upon looking back upon our lives, we generally find that the very occurrences which seemed to oppose our happiness, has brought it about ; and should there be some in which we cannot perceive at present any benefit, the developement has yet to happen ; if not in this world, certainly in the next ; it is utterly impossible for the Almighty to do, or to suffer to be done, that which is not for ultimate good to some one or in some way.

Page 92, line 2.

*“ And last the North, which being opposite
The South will index its meridian.”*

The North being the opposite point to the South, determines the sun’s meridian and various degrees of altitude.

Page 94, line 12.

*“ For thou shalt insurmountably oppose
Such baneful intercourse to holy minds.”—*

It appears probable, that as God is merciful, the “gulph” spoken of by Abraham when addressing Dives, was not placed between Heaven and Hell, so much for the purpose of shutting out all possibility of relief to the damned, as to prevent the bad effects that any intercourse with the fallen might produce: and since Satan had once seduced numberless angels to their ruin, it was not unlikely he might attempt the same again. And as it is generally supposed that it is not constrained allegiance that pleases God; but that proceeding from love to him and him alone, as there is no virtue in affection of advantage or interest: it does appear truly probable, that the Almighty has removed all possibility of temptation in a future world, leaving it to the spontaneous feelings of each one’s heart to be true to him.

“ My Son, give me thine heart.”—PROV. xxiii. 26.

He well knowing the weakness of all created beings, for

“ His angels he charged with folly.”—JOB iv. 18.

Page 94, line 20.

*“ Thou art become the Ocean of the Blest,
The sea stupendous of Immensity.”—*

It is impossible to enter into explanations in poetry without diminishing the musical effect; and therefore, I have adopted this method of explanatory notes; as it would be a source of sincere grief to me were I unintelligible.

This gulph, or these “waters” which were “divided from the waters,” are intended by the above lines, to answer to the Heaven of Heavens, the same purpose and appearance that the great Pacific Ocean, and other seas do to this our globe: thus, forming in every respect a celestial world from which the terrestrial was modelled.

Page 95, line 19.

*There stood the Heavenly City, through whose gates,
Alone could any thing created pass
Or ere repass from boundlessness to space.*

It appears strange, if an impassable gulph were fixed between Heaven and Hell, that angels or devils could, as texts of Scripture prove, have passed from their own dwelling to the other. Witness for instance, Satan's approach to God, to be allowed to tempt Job; and the contention between Michael and him for the body of Moses; as also the prophesied binding of him by that angel for a thousand years. It appears, therefore, probable that the only ingress or egress, is through one of the many gates spoken of in the Scriptures, as appertaining to the Holy City and which City is generally considered to mean the Heaven of Heavens.

Page 95, line 22.

*And rounding 'bout and downwards to below
The gulph ;—in spherical conformity.—*

If a man were placed upon a very lofty tower, in the centre of an island, the sea would appear to form an immense circle around him, bounded by the horizon, of which he would form the central point; and a ship approaching him from beyond the horizon, would prove the waters' rotundity, from first showing the mast head, the top-sail, and so on to the full vessel: thus, it is intended, that from the Heavenly City, the view of the watery gulph of Infinitude should have the same appearance.

The whole description of the Heaven of Heavens I found *impossible* to be given in *poetry* so as to be clear and intelligible to *young minds*; and on that account have I thought it necessary to add so many notes respecting it.

Many, I have no doubt, would think it beneath the object of an *Epic Poem*, to be understandable to the youthful generation; but

when we consider how much depends upon them, and of what consequence it is to form their ideas it becomes desirable to convey instruction by the most exalted, although at the same time, the clearest method possible.

Page 96, line 1.

*Which thus composed one vastly pond'rous orb,
Doom'd to endure for all Eternity;
And which within its womb was to contain
The mighty framework of the Universe;
Worlds enclosed by Heaven! Space by Extent!
Time by Eterne!—Creation by its God!!!*

In the above lines, also by way of explanation, the Heaven of Heavens is represented as an immense sphere or globe, similar to, although innumerable times greater than our Earth; the waters above the waters, *i. e.* above the firmament, answering to our seas, oceans, &c. This globe containing internally the Universe in the same way as the world does fire or some other element; supposing in fact, that we and all the hosts of stars we see, and those even beyond any power of vision, are but the interior of one vast orb, of which the Heaven of Heavens is the exterior or circumscribing boundary.

If I am requested for a reason for this idea, I say, that if a believer was asked, what think you is beyond all worlds towards the East? he would answer, Heaven: what towards the West? Heaven: what North? Heaven: South? Heaven: what directly above your head? Heaven: what at the Antipodes to that point? Heaven: meaning of course, by such term, always the exclusive dwelling of God and the holy ones. If then, the Heaven of Heavens thus surround us, the above seems the best method of explaining their conformation; all beyond their bounds, being the sky of Infinitude.

CANTO IV.

" And God said, let the waters under the heaven be gathered together unto one place, and let the dry land appear : and it was so.

" And God called the dry land earth; and the gathering together of the waters called he seas : and God saw that it was good.

" And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after hiskind, whose seed is in itself, upon the earth : and it was so."—*GEN.* i. 9 to 11.

" And every plant of the field before it was in the earth, and every herb of the field before it grew : for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

" But there went up a mist from the earth, and watered the whole face of the ground."—*GEN.* ii. 5 and 6.

" And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind : and God saw that it was good.

" And the evening and the morning were the third day."—*GEN.* i. 12 and 13.

ARGUMENT.

CHAOS no longer spread throughout the gulph, being collected in the centre of Immensity; is described as to its ingredients.—God enveloped in his pillar of fire, descends towards the central point of Infinity; Chaos receding as he advances, revolves at length in a mighty circle around him.—God addresses it as it rolls on.—He desires the waters to assemble and the dry land to appear.—They accordingly in billows dash over one another and wash up the earth, forming thereby their depths.—Thus they soon produce the hills and cliffs upon their margins, whilst Hell curtailed in size by means of an earthquake obtains its former range, and thereby throws up the mountains.—God disparts the various strata of the land, and declares their future properties, and then gives the whole the name of Earth.—He next addresses to the waters his commands, and calls them seas and rivers.—God pronounces the Earth and Waters to be good, blessing them.—He then surveys the barren soil, which from the effect of the internal fire and external heat, is cracked in furrows.—He commands a mist to go up from the waters and moisten the land.—Accordingly it ascends on the side farthest from God's refulgent rays, and forms into clouds, but floating round, it melting, falls, receiving from God's essence the generating principle.—It thus sinks into the ready made trenches.—Upon Jehovah shining in full and unclouded splendour again, it springs up into life.—Thus the land soon becomes covered with vegetation of all sorts, and being blessed by God, the evening and the morning form the third day.

CANTO FOURTH.

The Creation.

TWICE round had Chaos turn'd, beneath the beams
Of God, enveloped in a blaze of light ;
Which now no longer spread throughout the gulph
With vast expansion, but collected lay
In the deep centre of Immensity ;—
Remaining yet both rancorous and foul :—
Since what ingredients had form'd the parts
Component of this dark and putrid mass,
Which soon was destined to assume the cast
Of beauty, shapen from deformity.
The portion most obnoxious, was the slime
Which owed existence to the blasphemies
Of Satan, as from Heaven down he dash'd.
Another was despondency's thick slough
And useless cries of anguish from the damn'd.

Some generated by the curses dealt
In quick abundance on each other's heads.
And some of liquid kind the briny tears,
Which fell in torrents from the falling ones
As headlong hurl'd, or some allotments left
Of tainted waves, from waters which now flow'd
Above the Firmament;—apart from sin.
The remnant had for origin the crime
And foolishness, which constantly went up
From Hell, until the Lord in swaddling band
Of its own wickedness encompass'd it.

Thus had this deadly body ta'en its birth,
So shortly to become the living world :
Nor was it strange, as some do e'en suppose,
In that sad day when Satan mutinied,
A third part fell of Heaven's habitants:—
But whether such conjecture's right or no
It matters not, for sure their numbers were
Incalculable, and so huge their forms,
That but one tear from each of them became
A flood, as weeping down to Hell they rush'd :—
Nor was it wonderful that they should be
Enclosed, by that which they themselves begot,

Since th' Immortals have power to contract
Or to expand, as the occasion needs ;
And thus their torments were increased the more,
As concentrated agony was theirs.

And now the blazing column which contain'd
The One Omnipotent, commenced descent
T'wards the great centre of Infinitude ;
And as it nearer to that point progress'd,
The sinful heap which had thus long retain'd
Position there, began receding from
The spot, in which begotten it had been :—
For what that is impure can dare approach
The God of purity, or station keep
When he advances in unclouded light
And unveil'd majesty ;—so could this too
No standing hold, but giving way, stopp'd not
Until it reach'd a fitting distance from
His pure refulgence ; then began it, on
Its axis turning, swiftly to perform
A mighty circle round the All Supreme,
Of equidistant radius from Him
As central mark ; and as it onwards moved,
Jehovah thus the rolling bulk address'd :

“ Oh thou !—which in thy hollow womb confines
Satan and Hell with all its rebel crew ;
While time shall last expect not to regain
Thy lost locality ;—for 'tis not fit
Thou should'st become the centre, around which
The future noble Universe shall turn :
For that vast purpose I'll create an orb
Receiving lustre from myself direct ;
From which thou ever shall be kept aloof
As now, determined by my Sov'reign will.”

So spake Almightyness ; and then exclaim'd,
“ Ye waters which below the Heavens are
Conjointly one with yon chaotic globe,
Assemble now and to some haunts retire,
And quickly let the firm dry land appear :
The briny tears of angels they shall be
One sort distinct of liquid element ;—
Whilst parts deserted by the gulph above
Another flowing nature shall assume.”

Scarce had Supremacy such order giv'n,
When hoarsely roaring waves and billows dash'd
One o'er the other, washing up the soil ;

Self-cleansing and establishing their depths ;
Thus soon their efforts had produced the hills
And lofty cliffs, which on their margin stood :
When Hell externally reduced in size
And inwardly compress'd by outward weight,
In order to obtain its former range,
With quake convulsive threw the mountains up.
Thus were the valleys shaped, through which began
To run fleet rivers and meand'ring streams,
Which owed their being to the portions left
Of floods celestial,—whilst ocean raged
With the salt weepings of rebellious eyes.

Soon as Jehovah saw that his commands
Had been obey'd ; and now two elements
Distinct were form'd, where there had been before
But dark confusion ;—with fore-knowledge next
He each predestined, and began to mark
Their sev'ral orders and dispart their sorts :
And with such power were his words replete,
That as he spake what ere he bid appear'd.

“ Oh thou !—whose very origin is crime,
Can'st thou, Oh land, aught that is good produce

Until from taint thou hast been purified ;
No,—tis impossible,—my laws forbid,—
And I am just and cannot break their rule.
Then be those portions of thy noisome heap
Which teem with Satan's fouler blasphemies,
Straightway coagulated and congeal'd.

“Come forth thou rock, thy sterile breast shall cause
No herb to blossom and no flower bloom ;
In thee nutrition never shall be found
Of vegetative principle innate ;—
But stand an emblem of the harden'd soul
Of Him, to whom thy being thou dost owe.
Till man offends thy barren brow shall face
The noonday light, as at thy basement flows
The azure deep serene ; but when he falls,
War with the winds, or with the tossing flood
Make stormy conflict and the terror be
Of him, as o'er the turgid main convey'd
In some frail work of his own sinful hands.
Then on thy summit seated will the fiend
With hellish satisfaction yell applause ;
When 'gainst thee dash'd the fragile hope is lost,
And lifeless carcasses around thee float.

“ And next thou !—which existence hast obtain’d
From curses of the fallen ones, assume
A hard consistency of varied kinds ;
Which hidden from the human ken shall lie
Conceal’d, unsought for, until sin disclose
Their secret places, and shall mould their ore
In num’rous forms, to tempt and to destroy.

“ And thou !—which hast from folly had thy source,
When in perdition’s flames the wicked lay
Boasting their prowess, and accusing each
The other of the crime which blasted all :
Do thou become an unproductive sand,
Which soon as winds shall blow and billows roll,
Shall by the first be hurried thro’ the air,
Or by the second to and fro be borne.

“ And lastly thou !—which to my perfect eye
Art less offensive ; since thou hast derived
Thy being, from the cries of agony
From falling angels at their lost estate ;
And who had mercy known, had they not dared
Ascribe to Satan, what alone belongs
To my eternal spirit, whom I’ve held

From all Eternity inviolate.
Thou with fecundity shall be infused,
And render glory to the God of life.

“ Thus have I sever’d thee, Oh land !—and gave
To each compartment its peculiar gift :
The last of which, shall by its fruitful soil
Enrich thy bosom with a verdant vest.
In course of time thou also shall conceive
Some other species, which thou hast not now :
The burning heat within thee shall beget
Some, which shall fire contain within themselves,
And be a blessing or a curse, as man,
When sinful, shall misuse or use them right.—
And now refined and purified thou art
Externally, since blasphemy and crime
Have taken shapes, which never can decay,
And with putridity infect thee more ;
Until by sin the world shall be defiled,
And cursed by me become again corrupt :
Then shall all things, the mighty or the weak
Moulder alike, and fade from off thy face.—
Now take thy title by the name of Earth,
And thus be call’d until thou art no more.”

So spake the Godhead, and then next address'd
The liquid Element, which in the depths
Of greatest magnitude had ta'en abode :—
And that which flow'd thro' channels in the land,
Or spouted down thro' fissures in the rocks.

“ Hear this ye waters !—as my fix'd decree ;
Till man transgresses ye shall both remain
Tranquil, and but the objects of delight.
And first shalt thou, which in thy bed contains
The briny tears of rebel angels' eyes,
With innate action, purify thyself
By full and ebbing tides from all attaint .
Ere long, thy fruitful breast shall heaving teem
With creatures, fitting for thy element ;—
Whilst o'er thy face shall others wing their flight,
Or buoyant on thy sparkling bosom float.
But when the world shall be accursed for sin,
Then raging toss and boil with roaring surge ;
Wage battle with the winds, or 'gainst the rocks
With madden'd fury dash thy foaming waves.
Then will humanity with horror shrink,
And hide his vision from so dread a sight.
When witnessing the conflict, fought between

Three independent powers, which have sprung
From weepings, wailings, and Hell's blasphemies.

“ And next do thou !—which ere by thy descent,
In space corrupted wast by contact foul ;
Did form a part of that bright stream, that laves
Th' eternal banks of highest Heaven's shores :
Do thou a running action take, to cleanse
And reinstate thy former purity ;—
As also be a source of happiness
To guiltless man, as in thy gentle flood
He dives, or stoops to snatch the cooling draught.
Thou also soon shall breed a living host
Of beings, suited to thyself alone ;—
Some inwardly shall dwell, whilst others ride
Upon thy tranquil countenance, or skim
Thy rippling surface with impunity.
But times shall be when thou shalt be defiled,
And stead of freshness, offer stagnant filth
To those who seek thee to allay their thirst :
Yet this shall happen not, until by crime
The world becomes infected and impure.
Be thou named Rivers, whilst the waves saline
Shall by distinction of the Seas be known.

“ And now Oh Earth and Waters ! I bestow
My blessing on ye,—since ye now are free
From all uncleanness,—and so, being pure
Before my presence, I declare ye good.”

So spake the Great Creator, who survey'd
The barren soil, which now both hard and dry
With many a furrow crack'd from inward heat,
Or that which shone upon it from without ;
And wise beyond compare thus gave command :

“ Let there a vapour rise from off the main,
And drop down fatness in the yawning gaps,
That moistening, it may impregn the soil
And sow it thick with vegetative life :—
Then let the land forthwith engender grass,
The grainy herb, the flower, and the bulb ;
The lofty tree with fruit containing seed ;
The lowly shrub, and the more humble rush ;
Nor longer wrinkled and ungarb'd remain,
But smile with variegated beauty clad.”

Scarce had the Deity made known his will,
When from the ocean and swift currents, rose

Ascending steam, which as it reach'd the skies
Conglomerated into darkling clouds ;
And there concreted, since in colder range
Than that it left ;—for so the mist went up,
On that side farthest from the ray of God ;
But floating round upon the buxom air,
Came soon beneath his thawing beams of light ;
And melting fell, to water all the earth,
As on upon its axis turn'd the world.

Soon had the falling moisture,—which possess'd
The generating principle inert ;—
Into the ready trenches sinking, drawn
With trailly path the humid land along ;
And cover'd in beneath the surface, lay
Awaiting to be quicken'd into life.
When now, the nebulous expanse reclear'd,
The Great Supreme refulgent blazed again ;
And with his warmth invigorating, shone
With genial and vivifying heat.
And first the soil began to crack, and heave
Up crumbling hillocks, as tho' something moved ;
And next emerging from these mounds, peep'd up
The yellow points of many a speary head :

Then riving, quick assumed a verdant hue,
And putting forth its leaves, declared its kind.—
Soon were the mountains and the valleys dress'd
In flower-spotted garb, with ground of green :
And on the hills uprose the waving woods ;
Whilst in the dales the shrubberies shot forth :
And serpent rivers and meand'ring streams,
Now wash'd the banks of Nature's rich parterres ;—
And gardens blossoming with native pride.
Here stood the sturdy Oak, a humble type
Of its Creator's strength ; and there the Palm
And Olive, emblems of vict'ry and peace.
Here had the noble Beech uprear'd its crown
Beside the tow'ring Poplar, which appear'd
Raising its peak above surrounding trees.—
The twain-faced Alder by a rivulet
Had taken root, and on the other side
The graceful Willow kiss'd the limpid wave ;
Altho' 'twas not as yet the weeping form,
Bemoaning in the winds the curse since pass'd
Upon its mother earth ; but dipping, danced
In playful dalliance with the rippling flood.
The Larch and Pine undevious t'wards the skies,
Vied with each other, pointing to their God.

And branching Chestnuts in extended groves
Shed their cool shadows on all objects round.

Removed afar were trees of other sort,
And suited to the region where they grew :
And first the Banyan, which had scarce spread out
With more than common range its lovely arms ;
When down dropp'd tendrils from the fruitful boughs,
And took their root ;—while still unsever'd from
Their fertile parent, they drew nourishment,
And soon sprang up again with rival grace,
Until they also should have progeny.
The Plantain and Pomegranate next appear'd,
In neighb'ring friendship with the Cocoa-nut :—
And broad-leaf'd Sassafras with yellow bloom ;
Or fragrant Cinnamon declared itself :—
And fair Palmetto, form'd by Nature's hand
To fan the weary with expanded leaves,
Beneath the burnings of a tropic sun.—
The wond'rous Guava too, design'd to bear
Fruit in the full, the blossom, and the bud,
All simultaneously, and which but opes
Its tender flowrets to the orb of day ;
Diffusing odour to the passing breeze.

Along a lawny flat in rows, were spread
The ruddy Apple and the juicy Pear ;
The scented Quince, the yellow Apricot,
Or rosy Nectarine or downy Peach ;
The purple Plum, the ruby Cherry too,
Or melting Fig and Mulberry was there :
And many others, which were doom'd to thrive
In only certain portions of the soil.

And far away, the Orange tree was mix'd
With the sweet-scented Citron and the Lime ;
Or giant Aloe with the Carica :
And there Mimosa flourish'd, having yet
No cause of fear from sinful mortal's touch :
And all were harmless, since no poison'd plant,—
Save One!—had taken root within the ground,
Nor could while man continued innocent.

In thick-set clumps, the Laurel and the Broom,
The Rhododendron and Acuba grew :
Or in a varied bed of blooming tint,
Sprang up the Rose, the Lily, and the Bell,
The Hyacinth and modest Violet,
And fair Narcissus bending o'er the brook,

To view reflected its own love-lorn face :
With thousands more, which earth an altar made ;
Emitting fragrant incense to its God.

And now Omnipotence, with sacred joy
Beheld the work of his own mightiness ;
And in zephyral breath his blessing gave,
So soft, so gentle, that the forest leaf
But slightly trembled with the melody.
Thus was another journey at an end
Of perfect revolution by the world ;
Which now no longer was an ugly clod
Of foul corruption, but a lovely spot :—
So e'en and morn completed the third day.

END OF CANTO IV.

NOTES.

CANTO IV.

Page 114, line 19.

and so huge their forms.

There is little doubt that the angels are of enormous size ; their high calling—their being the constant attendants upon that Being who has no limit within infinity;—as also from various visions of the favoured in the Bible ; none being stronger than St. John's, who saw a mighty angel set his right foot upon the sea and his left upon the earth, and swear by him that liveth for ever and ever, that there should be time no longer.—REV. x.

Page 115, line 1.

*Since th' Immortals have power to contract
Or to expand, as the occasion needs ;*

This is not exactly a novel idea, but it requires, nevertheless, some proof ; and the following will, I think, suffice :

“ And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

* * * * *

“ He said unto him, come out of the man thou unclean spirit :

“ And he asked him, what is thy name ? and he answered saying, my name is Legion, for we are many.”—MARK v. 2—9.

Here were many unclean spirits, or devils, assembled in one man, and which, after leaving him, entered into and filled a whole herd of swine, proving thereby their powers of contraction and expansion.

Page 116, line 1.

*“ Oh thou !—which in thy hollow womb confines
Satan and Hell with all its rebel crew.”*

The reader will long ere this have felt no doubt desirous of knowing the object in view, in thus representing Hell as being surrounded from time to time by various matter, and wound up in description by the above extracted lines.

It will be remembered that in the First Canto, when God is declaring to the faithful angels his future plans, that he says of the world,

“ One spot alone, in outward semblance pure
But inwardly inhabited by sin
Shall be the scene of trouble and despair.”

These lines, which must have appeared vague in the First Canto, are now explained in the Third, they referring to Hell's forming the centre of the earth ; an idea which I consider (as I feel certain the reader already does) requires some explanation and argument.

Were I to apply to the generally-received opinion in ancient time for support of this theory, the question would be decided in my favour ; but as such opinion was in general but the belief of Heathens, and as I consider their tenets never can be used in proof, although they may occasionally as auxiliaries, of the Christian Faith, I shall proceed at once to draw my conclusions from the Bible itself, and then shew in what way Heathenism is confirmatory of such conclusions.

The following text is almost sufficient for my purpose.

“ For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.”—
DEUT. xxxii. 22.

Here God evidently speaks of Hell as being at the “ foundations of the mountains,” or else how could it set them on fire ; as also it appears

likely it could not "consume the Earth with her increase," unless near the Earth, either interiorly or exteriorly: now we cannot perceive *externally*, or on the face of the world, any thing which can give us the idea that Hell is any where situated in the firmament or upon the surface of the Earth; and, therefore, it seems truly probable it is fixed internally. The following extracts from Revelations gives additional force to this idea, and to the above quotation from Deuteronomy:

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit.

"And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace;"

* * * * *

"And there came out of the smoke locusts upon the earth."

* * * * *

"And they had a king over them which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."—REV. ix. 1.—11.

What can be stronger than the above? *Hell* is evidently meant by the *bottomless pit*; and the Devil is spoken of as the ruler of the locusts which are to come out of it upon the earth; as also the star falls from heaven to where?—not to the sun, moon, or other stars, nor any unknown place in Infinitude; but to the earth; clearly proving this "bottomless pit," in fact, Hell, to be spoken of as centred in the earth.

We now come to the probability of such idea from the occasional phenomena of the earth itself. Geologists have never yet agreed as to what forms the centre of our globe; some have said fire; some water; and some nothing at all; the two first are most likely both correct, and in this way, the very centre *i. e. the core*, fire, the next layer, water, and then the various strata, until the vegetative portion forms the *outward crust*. No one has yet been able to assign the true reason of volcanoes and earthquakes; but yet they never seem to imagine it can be Hell that causes these effects; they cannot suppose for a moment this beautiful world contains internally, the very acme of crime, no more than they could imagine the form of a very lovely woman

enclosed a vile heart; but we know the latter is not unfrequent, and therefore the former is quite as possible.

As the world according to universal prophesy is ultimately to be burned with fire, it appears from the visions in the Revelations that Hell will be that fire, and will thus open its jaws for the reception of the wicked at the last day.

It is also singular what easy passage the Devil always seems to have had to the world, and which appears more likely his habitation, being in its very centre, than if he were removed beyond the bounds of space. Thus at the fall he had been lying in wait for man's destruction, and which would hardly have been the case had he (as a *certain* Poet represents) had to make a long journey from nobody knows where, watched on all sides by angels and even by God himself, and when arrived to prevent his having so troublesome a journey again, two kind friends built him a bridge back to this immeasurably distant Hell, and which was not thrown down, as would be supposed, by the world moving in its orbit.

Some have contended that Hell means the grave, this is absurd, since David says—

“Thou wilt not leave my soul in Hell, neither wilt thou suffer thine holy one to see corruption.”—PSALM xvi. 10.

Here *corruption* refers to the *body* and *grave*, as the *immaterial soul* we know cannot be so affected; and, therefore, David could never have spoken of the soul being rescued from that power which could not retain it. It is truly sorrowful to see the trouble that is taken even by the well-meaning to distort Scripture: the whole object appears not to explain texts, but to render them useless and foolish, and thus, piecemeal, diminish the authenticity of the Scriptures.

We now come to the ideas of the ancients on this subject, and which can only be used as auxiliary, not as confirmatory, of this theory. In all the Greek and Roman writers, Hell is represented as situated in the centre of the Earth: witness the descent of Æneas, and some others. Etna, Vesuvius, and other burning mountains, as so many vents for the flames, caused by forging the thunderbolts of Jove, *i. e.* the “kindled wrath” of the god.

Now, although the Heathen nations had lost the most essential of all beliefs to the soul—that of the one and only God,—yet there is no doubt but many of their stories were founded upon Scriptural facts which had been handed down to them from their ancestors who had been true believers; and when having in the long course and changes of tradition lost the true tale, and there being no priest of God to put them right, they still believing the legend, but having taken false gods, in order to make all agree, adapted the original histories to the tenets of their then religion: and thus are we enabled to trace so many analogous relations in the mythology to the Bible. The feats of Hercules and Samson in many instances are exactly the same; but the story which bears directly upon the present note is that of the battle between the Gods and Giants. Some have thought this was a confused relation of the building of Babel; as the Giants are represented to have piled mountains on mountains in order to reach heaven; but I am inclined to think it referred to the fall of Lucifer and his angels, although misplaced as to date; as people in ignorance are as likely to make one error as another. Thus, I look upon it, that they having lost the fact that the Devils fell previous to the Creation, not being able to understand how any set of beings could attack heaven but from the earth, made up the above story.

And now comes the agreement between the legend of the Giants and their punishment, and this idea of Hell. They were struck down by thunderbolts to the earth, the mountains which they had heaped up with their ruins covering them; some were considered still to exist, and when turning on their weary sides beneath the weight which oppressed them, to cause various earthly phenomena: so Lucifer with his followers falling like lightning from Heaven are represented in this Poem as causing Chaos, are buried ultimately in its centre, and when the earth is formed still retain their wretched existence, and enveloped by the flames which there is little doubt forms the interior of our globe, are imprisoned by substances which in a crude state owed their origin to them.

It is but fair to suppose that the reader may imagine the idea of Chaos was taken from the tradition of the Giants; but, I can assure

him, it never struck me until writing this note, written long after the whole Poem was concocted, as I have too little reverence for Heathen lore, to take even an idea from any of their writers; as the improbable stories they relate do not speak so much in favour of their *common sense* as some of their admirers give them credit for.

From the BIBLE and the Bible alone, do I profess to form my imagination, and have throughout discarded every supposition that could not be well borne out by texts from that sacred volume.

Page 116, line 16.

*" The briny tears of angels they shall be
One sort distinct of liquid element; "—*

Many have been the suppositions as to what causes the saltness of the sea; some have thought it was so created, in order to preserve it from putridity; others, that the rivers carried salt into it from the interior of the land; and others, that the ocean rolled over beds of salt; however, as we know from ourselves that our tears are strongly impregnated with brine, it seems but in keeping with the rest of this poem, that the sea should have origin from the briny weepings of the rebellious angels.

Page 117, line 7.

With quake convulsive threw the mountains up.

When the Almighty commanded "the waters under the heaven to be gathered together into one place," and "the dry land to appear," it follows that they must have formed deep hollows in order to prevent flowing back again, and would thus curtail in size whatever formed the centre of this terraqueous globe. If Hell was that centre, it seems probable that it would endeavour to regain its former dimensions, and would produce that which is called in the present day an Earthquake, and thus throw up the ground in irregular masses: an idea which is

favoured from the circumstance of so many mountains being more or less volcanic. Besides, it is a curious fact, that when Vesuvius or any other burning mountains are throwing out their flames, the sea for miles around is agitated, and in cases of earthquake, to a most alarming degree: proving the connection that must exist between the two.

Page 118, line 7.

*"Come forth thou rock, thy sterile breast shall cause
No herb to blossom and no flower bloom ;"*

It is not impossible but that some religious persons might object to the above idea, of the portions of Chaos which were tainted by the blasphemies of Satan being turned into rock; from the circumstance of the Almighty comparing himself to "*a rock*;" but let it be remembered that He is "*the rock of ages*," and that whenever the word is used in a *good* sense, it refers in some way or other to this "*spiritual rock*," viz. "the rock of our salvation;" "God is my only rock;" "upon this rock will I build my church;" *referring to Peter's faith*. On the contrary, when the *material rock* is intended in the Bible, it is *almost* invariably censured; of which the *first* of the following texts is rather curious, from the circumstance of the *serpent* and the *rock* being represented as so closely allied.

"The way of a serpent upon a rock."—PROV. xxx. 19.

"They have made their faces harder than a rock."—JER. v. 3.

"I am against thee, O inhabitant of the valley and rock of the plain, saith the Lord."—JER. xxi. 13.

"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"—JER. xxiii. 29.

"And they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock."—EZEK. xxvi. 4.

"And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture."—LUKE viii. 6.

It would seem, therefore, that God represented himself as a spiritual rock, for the purpose of proving that he was the only power that could be *depended* upon, and not in order to pass any encomium on the barren substance itself; indeed, when Moses struck the rock and water

gushed out, it was a miracle in order to demonstrate that the Omnipotent could out of *evil* produce *good*: a doctrine that is endeavoured to be inculcated by this Poem.

To animadvert upon this substance is unnecessary, suffice it to say that the mariner dreads it; the husbandman finds it useless; and it is only serviceable when altered in shape by the chisel, or hollowed out for foundations by the architect, proving that *all things may be* by proper means rendered useful.

Page 119, line 1.

*“And next thou!—which existence hast obtained
From curses of the fallen ones, assume
A hard consistency of varied kinds:”*

Gold, silver, iron, and other metals in the hands of the virtuous may be made a blessing; but I believe it is pretty generally agreed by the wise and good, that they are much oftener a curse than otherwise: witness the idols raised at various periods of the world; also murders, thefts, war, gambling, and all manner of abominations.

Page 119, line 12.

“Do thou become an unproductive sand.”

This substance is represented as originating with the foolish boastings and recriminations of the Devils when in Hell. Job compares his troubles (which, as we have before seen, were caused by the *fruitless attempts* of Satan, to turn that good and patient man from his God) to the “sand of the sea;” and Solomon thus speaks of a fool’s anger:—

“A stone is heavy, and the sand weighty; but a fool’s wrath is heavier than them both.”—
PROV. xxvii. 3.

and its unserviceableness is described in the following text:—

“And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand.”—MAT. vii. 26.

Page 120, line 2.

*"Thou with fecundity shall be infused,
And render glory to the God of life."*

This (which it will be remembered, was impregnated with the cries of anguish from the Devils at their lost happiness, when falling, pursued by God's fire, and which was to become the productive part of the future world), is in accordance with the effect produced in the lava from Mount Vesuvius, which buried Herculaneum in the reign of the Emperor Titus, since in time it became fit for vegetation; plants growing upon the new soil, and a new town, called Portici, being built upon it.

Page 123, line 6.

*The barren soil, which now both hard and dry
With many a furrow crack'd*

It seems highly probable that the earth was in an arid state previous to God ordering a mist to ascend for the purpose of watering it, and which would proceed from the effect of the light that had been called forth, and any internal heat that might exist; and as, in very dry weather, we find the land always cracked from the heat of the sun, as also that we know, in order to produce herbage, it is necessary to divide the soil, either by plough or spade, previous to sowing the grain, the above description, it is hoped, will be considered natural.

Page 124, line 10.

*Soon had the falling moisture,—which possess'd
The generating principle inert;—*

One argument of infidels against the Bible has been the disagreement, as they affirm, of the *second* chapter of Genesis with the *first*. Amongst other points, that in chapter ii, verse 5, it says,

“ And every plant of the field before it was in the earth, and every herb of the field before it grew : for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.”

Although in chapter i, verse 11, the words are

“ And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth : and it was so.”

but there is very little doubt but that the sentence “and it was so,” refers entirely to the circumstance that God’s order was ultimately obeyed, or that “it was so,” that is, that God gave such order.

It then naturally occurs to the mind how “every plant of the field” could be created “before it was in the earth,” and “every herb of the field before it grew.”

From the following verse,

“ But there went up a mist from the earth, and watered the whole face of the ground.”—
GEN. ii. 6.

I draw the subjoined conclusion : that this mist, after ascending, received from Omnipotence the germ of life, the powers of generation, and then falling into the earth sprang up in the shape of vegetation ; an idea which is fully borne out by the circumstance, that numerous vegetables are produced without seed being sown, or any apparent cause : witness the houseleek, the different kinds of moss, &c., all which must receive the seed, or first germ, from the rain as it falls : this was, indeed, the creation of “every plant of the field before it was in the earth, &c.”

If the reader will refer to the way in which the verses of the two first chapters of Genesis are adjusted, as mottos to this Canto, they will see how completely they agree and follow on, as though really they had always been intended to be so placed.

Page 124, line 16.

*When now the nebulous expanse reclear’d,
The Great Supreme refulgent blazed again ;*

After the mist had ascended and fell, it was necessary there should be a power to quicken the seed which had thus been conveyed

into the earth : it seems in keeping, therefore, that God should be that power. And in the same way, as above described, being of a like principle with that by which the sun gives life to all vegetation.

Page 125, line 10.

*Here stood the sturdy Oak, a humble type
Of its Creator's strength ; and there the Palm
And Olive, emblems of vict'ry and peace.*

God having given a proof of his invincibility in the conquest of Satan and his tribe, it seems proper that those trees should be first created which are emblematical of strength, victory, and, ultimately, the most perfect tranquillity.

In aftertimes, also the Oak, was to be an important tree in strength by sea ; the Palm to welcome a victorious Saviour ; and the Olive to be present at most of the important lessons for future happiness delivered by an allwise and affectionate God.

Page 125, line 16.

*The twain-faced Alder, by a rivulet
Had taken root,*

This refers to that species which is called in America the Black Alder, from the circumstance of the upper part of the leaf being a very dark green ; but I cannot think but that the name I have given it in the above lines would suit it better ; since, although the upper part of the leaf is dark green the under part is *almost* white, by which means, when blown backwards and forwards by the winds, it shows alternately to an observer a dark and a light face. They are on this account used as ornaments of pleasure-grounds. All the tribe of the alder-tree are fond of moisture, flourishing most when near running brooks or ponds.

Page 125, line 17.

and on the other side

*The graceful Willow kiss'd the limpid wave ;
Altho' 'twas not as yet the weeping form,
Bemoaning in the winds the curse since pass'd
Upon its mother earth ;—*

The above of course is but an idea, as nothing like *proof* can be drawn from holy writ, although the following texts may be thus paraphrased :

“ And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook ; and ye shall rejoice before the Lord your God seven days.”—LEV. xxiii. 40.

This was to be a public rejoicing by the Jews for their deliverance from Egypt ; they were therefore ordered to take the boughs of palm, and peradventure those also of the olive, as emblematical of victory and peace through God ; whilst the willows represented their former calamity and weepings in a state of bondage ; and which, spiritually interpreted, might mean that the palm and others showed their coming emancipation from sin by a Saviour, whilst the willows marked the state in which they had been left by the fall.

“ By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.”

“ We hanged our harps upon the willows in the midst thereof.—PSALMS, cxxxvii. 1, 2.

David here chooses the willow to hang his harp upon, no longer attuned to joy, that tree being so truly emblematical of sorrow ; whilst, as the winds whistling through the boughs and sweeping o'er the neglected strings, an occasional plaintive strain (as though from an Æolian harp) would sigh forth in unison with the deep-toned grief of the minstrel king.

It seems also likely, that as all things must have been happy before the fall, nothing having even the semblance of woe would have had being ; and, as there are many sorts of the willow besides the weeping, the probability, I submit is increased.

This tree, also, in high winds produces a low moaning sound, perhaps from its elasticity instead of bending as many others do.

Page 126, line 5.

*And first the Banyan, which had scarce spread out
With more than common range its lovely arms !
When down dropp'd tendrils from the fruitful boughs,
And took their root ;*

This of all the Indian tribe of trees is the most beautiful, having the peculiar property of throwing out tendrils from the joints of its various boughs, which continue to elongate till they reach the earth; take root, and springing up again form other trees, which do the same, so that many acres are often covered in this way by originally only one stock.

Page 126, line 16.

*And fair Palmetto, form'd by nature's hand
To fan the weary with expanded leaves,
Beneath the burnings of a tropic sun.*

This tree is a native of the West-Indies and various parts of America, as also of the corresponding latitudes of Asia and Africa. It is remarkable from its forming a fan of five or six feet in expansion (shaped something like an open hand), supported by a tail or handle of seven or eight feet long.

Page 126, line 19.

*The wond'rous Guava too, design'd to bear
Fruit in the full, the blossom, and the bud,
All simultaneously,*

This tree is extraordinary from the circumstance that it bears fruit, full-blown blossoms, and the mere bud or eye at the same time ; it also opens its flowers upon the sun rising, diffusing the most delightful fragrance to the atmosphere around.

Page 127, line 12.

*And there Mimosa flourish'd, having yet
No cause of fear from sinful mortal's touch :*

The Mimosa or Sensitive Plant is remarkable on account of its peculiar property of retiring from the touch.

Page 127, line 14.

*And all were harmless, since no poison'd plant,—
Save One !—had taken root within the ground,
Nor could while man continued innocent,*

The One plant referred to is the Tree of Knowledge of good and evil, which brought death into the world: and as a proof that it was most likely the only one then, the following extract is given:

“Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

“Thorns also and thistles shall it bring forth to thee.”—GEN. iii. part of verses 17 and 18.

Page 127, line 22.

*And fair Narcissus bending o'er the brook,
To view reflected its own love-lorn face ;*

It is poetically told that the blossom called Narcissus took its name from the story of the swain who fell in love with himself when viewing his beautiful form in a brook, and dying from the passion which could not be gratified, turned into the above flower; however, the story no doubt was invented for the flower, which flourishes better on the banks of a river than elsewhere, and may be often seen hanging over the stream reflected in the crystal water.

CANTO V.

“ And God said, let there be lights in the firmament of the Heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.

“ And let them be for lights in the firmament of the Heaven to give light upon the Earth : and it was so.

“ And God made two great lights ; the greater light to rule the day, and the lesser light to rule the night : he made the stars also.

“ And God set them in the firmament of the Heaven to give light upon the Earth,

“ And to rule over the day and over the night, and to divide the light from the darkness : and God saw that it was good.

“ And the evening and the morning were the fourth day.”—GEN. i. 14 to 19.

ARGUMENT.

JEHOVAH intending to descend upon the earth as the unapparent God, addresses light as to its future sources of support.—He then commands the heavenly bodies to appear, declaring their use.—First he calls forth the two greater luminaries, the Sun in priority, as centre to the rest.—Thus, at the will of God, the orb of day is begotten by the light which encloses Him and assumes (the Almighty ascending) the centre to immensity.—God, as he stands upon its uppermost convexity, bespeaks it.—He first declares its office of distinguishing day from night.—Then that of marking (by the revolution of the world about it) the four seasons.—The Lord next commands the Moon to appear, which bursting forth from the body of the Sun and approaching the Earth, at a proper distance commences its course around it.—The Almighty addresses it, giving it direction for usefulness to Man, particularly at harvest time, and by monthly (weather) signs.—Jehovah commands the planets to appear, which also proceeding from the Sun, leave pits and falls upon its disk.—Thus the solar system is finished.—The Godhead next in rapid course traverses the heavens, vast globes of light detaching themselves as He proceeds, and forming Stars, which, in turn bring forth satellites to move round them as central suns.—First are formed the Zodiac signs, then the Constellations, and last the Milky Way.—God forewarns them as to their use.—He then commands the light, which had hitherto enveloped him, to depart, and which flying off assumes the shape of Comets.—The evening and the morning thus completing the fourth day's work.

CANTO FIFTH.

The Creation.

THRICE had Jehovah, from the blazing Orb
Which Him enshrouded with effulgent vest,
Survey'd each spot of substance, as it round
Had turn'd beneath his beams ; (at first commix'd
And forming part of the deep Gulph ; and next
Divided by the firmament, and left
As portion of the Chaos, which within
Contain'd eternal fire ; but now a World,
No longer loathsome to the eye of God,
But glowing with Almighty Excellence.)
Who soon intended to depart the spot
Which now he occupied, and make descent
Upon the Earth—nor tangible,—nor seen,—
Yet not unheard,—in nearer contact, there
To prove still more the magnitude with which

His power was invested :—for as yet,
All that created were, possess'd no thought,
No sense of feeling had, imbibed no joy
From Nature's loveliness ; perceived no good,
Nor satisfaction knew of sight,—smell,—taste ;—
But mindless,—soulless,—instinct only had,
Nor love or friendship, nor the kindred tie
Of blood experienced ; but lived in space
Without the consciousness of being there.

Thus far the work Creative was advanced,
When, with a voice replete with harmony,
Omnipotence address'd the essence, which
About him with unfading lustre play'd.

“ O thou !—part of myself, without thy ray,
What that is now created could survive
A single instant ?—well hast thou obey'd
Thy Lord's command, and with thy vital spark
All nature fill'd ;—but whence dost thou derive
Thy origin ?—where springs the fountain head
Of thy refulgence ?—Is it from the East
Thou hast thy impulse, or from yonder globe
Which now with beauty glitters ?—Is the Deep

Thy parent, or could noisy Chaos claim
The smallest share of glory in thy birth?—
No,—in the eyeball of thy God, alone
Thy centred source supplies thy constant flame.
Then where O light !—when I ascend from hence
To that abode of blessedness, in which
My faithful Hosts of Angels wait to praise
Their mighty Monarch, for this other proof
Of his strict justice and unerring word ;—
Where wilt thou get succession to thy beams ?
Without thy Maker wilt thou shine at all ?—
Or rather wilt thou not cling round his form,
Unwilling to be left in space, and mount
With him to infinite Infinitude ?—
No,—for a season, be content to dwell
The bright inhabitant of lower spheres ;
Which of such texture shall be framed to yield
Support, for number'd ages to thy stream ;
That when burnt out, these lamps shall be no more.—
Time shall itself have then attain'd its end.”

So spake the Godhead ! and forthwith exclaim'd,
With voice prolific,—“ let there be Lights
Set in th' expanse of Heaven's firmament,

Whose duty—I design—shall be to cause
A separation 'tween the Day and Night ;
To mark the signs and seasons, days and years,
And give illumination to the Earth.—
Let two great luminaries first be form'd,
Diurn the larger, and nocturn the less ;—
The first intrinsic brilliancy shall shed,
As being emanant from me direct ;—
The last reflecting but the other's beams,
Since not possessing lustre in itself.—
The one the dazzling emblem of my might,
The other milder image of my love ;—
The former noting seasons, days, and years,
The latter pregnant with the monthly signs.
Besides these twain, myriads shall appear,
Some fix'd and others traversing the skies ;
Those giving brightness, these receiving it ;
All ruled by my eternal providence,
Shall ever keep the order I appoint.—
And now the greater, first do thou assume
Existence, as a centre to the rest.”

God spake, and lo, the radiant sphere which held
The great Omnipotent, began ascent ;—

Forth from beneath, another shining globe
Of smaller bulk and less refulgent light
Emerging budded, and took up abode
Where just before Jehovah had sojourn'd :—
Who from amidst his splendour, (as upon
Its uppermost convexity he stood,
Pre-eminently brighter) thus address'd
The new-born glory of his mightiness.

“ Hear this O Sun !—for by that name yclep'd
In time to come thou shalt be ever known ;—
Let thy diurnal duty be, to draw
Division 'twixt the darkness and the light ;
And from thy inmost core to feed the flame
Which now Creation warms, supporting it
With quick succession ;—around thee, the World
Upon its axis turning, will attempt
In vain, resumption of the central point
Of gravity, which it possess'd ere yet
From thence ejected ;—thus compell'd to roam
For coming ages in a stated course
About thy sacred body ;—so shalt thou
By this same revolution mark the year,
When Earth attains the same degree at which

It first commenced its journey,—so shalt thou
Four seasons also measure in the span
Of this revolving travel round thy beams ;
While man is faithful, equally to him
The harbingers of ev'ry perfect good ;—
To him when faithless fraught with many ills,
Altho' dispensers to his num'rous wants.

“ The first of these shall with peculiar joy
Affect his senses, since from sterile cold
And bleak and howling winds the happy change :—
Then shall abundant shower-falls beget
The land with germin pregnant ; as the seed
Already sown within its womb, shall burst
And springing into life, with verdure deck
The blacken'd soil.—Then shall thy genial rays
Impart invigorating warmth to all,
Revive the woods, which putting forth their sap
With foliage shall enrich the mountain sides
And tuft the hills, or in the vales below
Weave native wreaths of early flowerets,
To crown the head of Nature ; when the fruits
In embryo blossoms, shall on the trees
Bud out their varied hues.—Then shall the race

Of feather'd minstrels, warbling, sing the praise
Of One from whom all happiness proceeds,
And tend their callow young, or on their wings
Mount to the skies and wanton in the air.—
Then shall the beast of earth stalk forth to greet
His future mate ;—the dwellers in the seas
Or brooks deposit spawn to multiply
Their sev'ral kinds ;—the insect from his egg
Emerge from gloominess to open day ;—
The reptile cast his skin ;—nor last nor least
Shall fallen man its benefits descry,
But choose that period to train and dress
The sprouting vegetation ; rooting up
Obnoxious weeds,—or on the lofty downs
Attend his bleating care, to watch their young
Enfolded in some lawny dale, or drive
The lowing herd to pasture in the glen.

“ The second season shall his labour crown
With beauty in perfection :—then the fields
Shall wave with full ear'd corn, and flat and ridge
With fragrant knots of blossoms grace the breast
Of blushing Nature ; when he in shady groves
Will there, retiring from the noontide heat,

With pleasure listen to the joyous notes
And plaintive lays by airy songsters tuned ;
As o'er extended plains his flocks bespread
To browse the herbage, or by cooling streams
Lead forth their offspring, now become adult,
A profitable increase to his store.
Down in the cover'd dells some busy hordes,
Of flutt'ring beings, will construct their cells,
In which to hide for future wants, the sweets
Of Earth's abundance ;—while the loaded tree,
With bending branch, shall let its increase drop
Into the lap of Plenty ;—then the hosts
Of water's habitants shall leap with joy
Beneath thy glance O Sun !—or in thy beams
In clust'ring crowds, the insect tribe shall sport,
Or stretch'd at length the basking reptile lie.

“ The third compartment of the year shall prove
His greatest friend ; for then the falling leaf
And searing vegetation shall forewarn,
And teach him to provide against the fourth.—
First to the yellow lands he will repair
And crop their produce ;—next in shelter pile
Their several gifts, that th' approaching days

Of unproductive cold may not with want
Be chargeable ;—nor shall th' example set
Neglected lie by others ;—for in clefts
Of sandy banks and hollow mounds will swarms,
Of mindful creatures, gather in their food
'Gainst coming need, and scant be thus unfelt
When verdure shall no longer draw them forth,
To feed upon the common meat of all.

“ The last division shall assume a face
Of diff'rent aspect from the other three ;—
Then shall thy countenance be seldom seen,
Thy cheering influence be rarely felt ;
Storms shall preside, and raging tempests rend
The racking heavens ; turning up the deep ;
Tossing the ocean bounding to the skies,
And mingling billows with the clouds above.
But this shall even prove in proper time
Its usefulness to nature and to man ;—
For did the soil continue bearing fruit,
No respite had from generating life,
Soon with exhaustion failing, it would leave
The world as barren as ere yet it bore.—
Thus I ordain this season to repose,

As naught producing from the fertile soil,
That Nature may revive and teem again."

So spake the Omniscient ! and then exclaim'd,
" Come forth thou lesser light, and straight commence
Thy compound journey round the World and Sun :—
Nocturnal lamp, to shed thy milder beams
On yonder Earth, when day hath pass'd away,
And render night not totally obscure."

God said,—and lo, the Solar Orb began
To heave and labour with an inward throe ;
When with combustive thunder bursting forth,
Swift shot the lunar globe towards the world
With onward course, but slower grew, as near
The one approaching and as farther from
The other sever'd ;—then awhile it stopp'd
Self balanced 'twixt the two ;—attractions twain
The cause ;—for thus it hung as tho' it held
A consultation, whether to return
To its bright parent, or advancing on
Adjoin the bulk terrene ; but soon was taught
That neither way it could progress ; since one,
Tho' fair and beautiful in outward show

Within contain'd the damn'd, and thus repell'd
A nearer contact with its purer frame ;
And yet, tho' strange, withheld it from escape
By its superior size ;—so thus constrain'd,
The nightly ruler in a circling path
Began its office, traversing around
With trembling passage that which hell enclosed ;
Awhile Jehovah spake its destiny.

“ List, O thou Moon !—for such shall be thy name,—
And learn the laws connected with thyself :
For num'rous ages shalt thou circuit round
Yon sphere terraqueous, and it illumine
Nocturnally ;—on the deep tide saline
Shalt thou thy influence make manifest.—
From thee shall emanate the monthly signs,
Reminding man to cherish industry,
And in the fertile land to plant and sow.
But when the grain hath reach'd pubescency,
With more than common beauty thou assume
The government vacated by the Sun,
Affording human kind a clearer light
For gath'ring in and storing Nature's gifts.
And now,—since in thyself no ardent source

Of flame is centred, (for to those alone
Which have effluxion from myself direct
Doth this belong ;) be therefore thou content,
From thy convexal mirror, to reflect
A mild refulgence from thy parent orb."

Thus spake the Godhead—and then re-assumed
His voice creative in the wond'rous work.
" Come forth ye planetary spheres and tend
The Moon in all her duties of the night ;
Be her companions as she wends her way
Athwart the heavens, and your lustre draw
From the same source by which alone she shines."

Again the brilliant Orb with travail heaved,
Again parturient, with thund'ring sound,
From its vast bowels rush'd the planets forth
With their attendant satellites, and left,
By such explosion, darkling pits and falls
Upon its otherwise transcendant disk :—
Some nearer, some more distant than the Earth
Commenced their journeys round the Central Sphere ;—
When God their orbits with his finger mark'd
And as he pointed, so they travell'd on.

Thus was the Solar system form'd complete,
But not, as yet, a single one appear'd
Of those bright luminaries, which were doom'd
To grace the firmament in other range.

When now Jehovah,—whose most dazzling light
Made e'en the Sun seem dark,—with rapid course
Flew upwards, borne upon no other wings
Than his Omnipotence ;—and as he sprang,
The less refulgent body in his rise,
An impulse took which thus confirm'd its rule
As regulating medium to space.

Next, in succession, was the heaven sown
With radiancy, as thro' its vast expanse,
The Source of all things excellent or bright
Took his creative way,—sphered in the veil
Of his inherent glory,—for behold
As onwards traversing, huge globes of light,
From him Omniferous, scatter'd themselves
At his behest, and from their bowels rush'd
Dependent satellites, which bent their course
Attractive, round them as their central suns ;
Systems composing but integral parts

Of the one great and systematic whole,
Which on a common centre now revolved.

First had the twelve most influential signs
Zodiacal, their order taken,—next
Both hemispheres in turn were interspersed,
With brilliant Constellatory groups,
Which studded them around, or mark'd the poles:—
And last the Milky Way was thick bedropp'd
With gems celestial, as thwart the arch
Of pure ethereal vault, the God of light
Had ta'en his passage, at each step and word
Pow'r Omnific proving; when lo,—he stopp'd,—
And thus address'd the Universal throng.

“Ye forms hierarchal,—into being call'd
For purposes the wisest and most just,—
Learn now the rules by which ye shall be sway'd,
And guide the motions of futurity.
To yonder Earth, in various signs foretell
Events approaching, both of joy and grief;—
Ye are its Ministers, on its account
Alone are ye created; for its good
Angels from Highest Heaven shall descend

And make ye towers of their watchfulness :—
At its destruction ye shall also melt
With fervent heat of my consuming wrath ;
Mingling yourselves, once more, with that pure flame
Of which ye are the lustrous progeny ;
Until by Me again recall'd to shine
With glory, in another Universe.

“ And now,—O light ! depart and prove thy God
The All-apparent and All-present One :—
Be neither lost nor useless, but assume
The government of others, as in shapes
Of ardent and refulgent train ye speed,
In lengthen'd orbits, thro' the firmament ;
Which, by their more extreme velocity,
May keep the rest upon their rightful poise ;
Attracting some, repelling others back
Into their proper path, when by the force
Of gravity inclinable to roam.”

God spake,—and lo, the essence which remain'd
Till now encircling him, with awful sound
Was rent, and burst away thro' the vast scope
Of the Etherean in countless globes,

Of purest fire, leaving a blaze behind,
Which stretch'd for miles across the firmament ;
And thus was form'd the Cometary host ;—
Which God surveying with his other works
Of that day, bless'd, declaring they were good.

Thus had the world another circuit made,
The latter part of which the new-born Sun
Had gilded with his ray, reclining now
Upon th' horizon ere descending thence
To leave with other spheres the pleasing task
Of giving light !—Thus Evening and Morn
Form'd the Fourth Day of most astounding grasp,
And teem'd the millions of the firmament.

END OF CANTO V.

NOTES.

CANTO V.

Page 146, line 6.

But mindless,—soulless,—instinct only had.

Perhaps there never was a term more erroneously used than the word *instinct*, when applied to the perceptive powers of Beasts, Birds, &c. It is derived from the Latin *instinctus*, which means the almost compulsory inducement to do that in which reason has taken no part.

This can only be applied to plants : since all animals have minds as well as Man, the difference consisting in the absence of the soul in them, and the presence of it in him. Some may be inclined to deny that the brute creation, &c. have mental powers ; but let me ask, is it not an undoubted fact, that in man the brain is the seat of the mind ? If so, where is the use of all animals having brains in a greater or less degree, if they are not intended to be useful in the same way to them ? To prove satisfactorily that the brain is the seat of the mind, will be my endeavour in the notes to Canto VII., when man is created ; and therefore, at present, let the assumption stand on the general opinion.

The vegetable world have no brains : what then causes the ivy, hop, convolvulus major, &c. to make for the nearest stem, pole, or wall, on which to cling for support, they requiring such assistance

in an eminent degree ; it is not the result of deliberation or thought : no, they are induced to seek that which is necessary for them without being aware of it themselves : this is *instinct*.

Turn now to animal life : attack a spider's web ; upon your approach he retires to his little cave, and watches the demolition of his snare ; destroy only part of it, and what is the result ? he does not, upon your leaving, set off in search of some other home, and build a new cell, and weave a fresh net ; but on the contrary, you see him descending, making a survey of the damage done ; and then mending, taking care not to use one atom of thread more than is necessary, lest he should exhaust his store, so as to be unable to repair in any similar misfortune that may befall him : here are powers of reason. But pull down the ivy, &c. from their different supporters, and unless trained up again by the hand of man, it is a great chance whether or not they ever recover their former situation ; thus having been led in the first instance by *instinct* to seek such support, having no power of rectifying themselves when their common routine of nature is opposed or interfered with.

It has been very gravely asserted, and that in a book which has run through several editions, that there is no improbability about the *minds* of animals, although it does allow that they possess such. I deny this theory *in toto*, and inquire whether there is not as much difference between the wild cat and the tame, as there is between the savage and the industrious labourer ; and whether brutes do not show different degrees of *intellect*. There may be a bound set by an Allwise Providence to their attainments, and so there is to thine, proud Man ! thou, who hast taken many of thy most useful ideas from the arts and manufactures of inferior animals ; for *they* have their arts and manufactures.

It is somewhat humbling to know, that so many discoveries (as they are called) have been the result of accident ; or perchance, a lesson from these *mindless* animals, rather than from any ability in the discoverer : witness *even* Sir Isaac Newton, the brightest star that ever adorned this country ; he owed in great measure his *wonderful* deductions to the fall of an apple. It is our powers, therefore, of imitation

—application—and, peradventure, improvement—that sets us so eminently above the brute creation, rather than any inborn talent; for the child, at a proportionate age, does not show, but in rare instances, so much sense as inferior animals.

But while *instinct* is the governing power of *plants*, it is by no means exclusively confined to *them*, but is also to be found in life of every kind, up to man; yet it is in conjunction with other gifts, and not, as in vegetables, placed by itself. It is thus that so beautiful a tie runs through all nature, and that man is so fit, next to God, to be the Lord over all; or, as I have termed him in this poem, “vice-gérant,” since he unites in himself the properties of every one, and each as it is removed a step farther from him, is thus less like him. We will begin with the lowest order, and work upwards.

First, there are the different sorts of earth and fluids; these, having no life of any description, have therefore no innate means of direction; next come Plants which are another form of earth and fluids with the addition of vegetable life or *instinct*; then Birds, Beasts, &c. which are composed of earth and fluids, and have also instinct, to which is added a mind or modified powers of thought, &c.; and lastly, man, who is composed of earth and fluids, possesses instinct, has a mind, to which is added an immortal soul, thus linking him to God the head of all.

If I am asked how we and other animals show instinct, I answer, that in sleep, if a sharp instrument be applied to the foot or hand of the sleeper, he instinctively withdraws the member affected, but not until it has actually come in contact with such member: but if awake, he will not allow its approach at all. This is the action of the mind and not instinct, as the man knows by his reasoning powers the unpleasant effect that will follow; whereas, in sleep, he only withdraws the offended limb out of the way for the moment, leaving it exposed to a second and instantaneous attack, while when awake, he will take effectual means, either by flight or resistance, to prevent its molestation.

The same argument applies to other animals. In plants, this is not the case; they only endeavour to alter their situation, when the

object of annoyance actually comes in contact with them; or is sufficiently near to affect them in some way or other, and not when approaching from a distance; witness for instance, the mimosa or sensitive plant, one of the best, perhaps, from the circumstance of being a strong proof of instinct; it retires only when touched, or the warmth of the hand is felt, and not while it is kept afar off, from the fear of the possibility of an approach.

Many, I have no doubt, will consider I have extended this note farther than necessary; but I am not writing for the learned only, but for the child and less intelligent reader; besides, I am so fond of every subject possessing philosophical food, that the reader must excuse me, if I fancy every body as desirous of a bountiful repast as myself.

Page 147, line 7.

*“ My faithful Hosts of Angels wait to praise
Their mighty Monarch, for this other proof
Of his strict justice and unerring word.”—*

The only Being who can speak of himself or his works in terms of praise without incurring a charge of vanity, is God. All others have their superiors in intellect; for the most clever man that ever lived is outshone by the angels, and they in their turn by their God; with the exception of the rebellious Lucifer and his tribe, all, we have every reason to believe from Revelation, have ever been ready to acknowledge their inferiority in the most humble terms; but the Omnipotent Jehovah has no superior,—no one who can perform greater works than himself; but on the contrary, has the only right to the praise due to those of his creatures. It is only vanity where there is a possibility of being excelled; it is only boasting when there is a probability of not being able to perform; and as such is liable to be the lot of all men in this world, and certain to be in the next, none have a right to be otherwise than humble; although without being servile to every one who fancies himself superior.

I have thought it necessary to make these few remarks upon the foregoing lines, since throughout the speech from which they are taken, the Almighty is speaking in praise of his work; and I feared, lest some might imagine it too much in the strain of a human being; exulting in some performance of his own; but as I have said before, what is highly fitting in God, is very improper in man, and therefore I trust it will be considered, if there be any fault, it is from men daring to use vain-glorious expressions, and not in thus representing an OMNIPOTENT CREATOR.

Page 148, line 15.

*“ Besides these twain, myriads shall appear,
Some fix’d and others traversing the skies.”*

It is perfectly astonishing to see what pains (as I have before observed) is taken to explain away Scripture: some work or other is constantly making its appearance with this effect; although I am very ready to believe, from the character of the writers, most unintentionally on their part. Why not take the Bible as it stands, and endeavour to make our ideas agree with it, instead of twisting its doctrines and expressions in every possible way, to make it agree with our ideas?

Amongst others of these explanatory destroyers of Revelation, is that of its being supposed that only the planets which revolve round the Sun, along with ourselves, are meant by *“ he made the stars also ;”* and not that innumerable host which we see of a fine night, and whose boundaries are beyond all human calculation. Astronomers so bewilder themselves with their fancied discoveries, and their technicalities, that they entirely lose sight of the great end of all research—devotion; and the only assisting means by which the truth may be arrived at—religious belief in Revelation.

Every person will find that the words *“ he made”* are put in italics, in their edition of the Bible, to show that they are interpolations of

the translator ; and therefore, the sentence runs thus, and very well without :

“ And God made two great lights ; the greater light to rule the day, and the lesser light to rule the night : the stars also.”—GEN. i. 16.

Here, *God made*, governs the whole sentence ; evidently meaning that in the same day that he made the Sun and Moon, *he made* the stars also, and not that he was their creator, perhaps at some former period ; since there was no occasion for Moses to give that piece of information, as it would have followed in a believer’s mind as a matter of course. Oh ! but it is said “ *the stars* ” mean those planets that revolve round the same Sun we do ; since they shed light upon the world, the others do not. This I deny, since if they gave us no light, we should not see them, as we have not the faculty of distinguishing in the dark ; and the light from the Moon and Planets has the effect to reduce the brilliancy of the other heavenly bodies, rather than assist us in seeing them ; indeed, there is no doubt, that were the beams of the Moon and Planets removed from the heavens, we should see the others more vividly than we do now ; in fact, it stands to reason ; it requires no argument ; and what is very extraordinary, it is generally believed by astronomers, that the cause of our every now and then discovering new stars, is from the circumstance of their light only having just reached us. But what, it may be said, has this to do with the point at issue : all this may be true, and yet only the planets inferred by the words “ *he made* the stars also.”

To return then to the subject in question : in verse seven, in the first chapter of Genesis, God creates the firmament, being his second day’s work ; and in the very *firmament*, of which no part evidently had been created *before*, he places the Sun, Moon, and Stars ; but it may be said, the firmament there means the *atmosphere*, which surrounds the *world* ; my only question is, then are the *Sun, Moon, and Planets placed in that atmosphere* ?

Now comes the last objection. Is it likely God would have created such innumerable orbs for the benefit of this poor insignificant globe ?

That God, who could from his love to this world, send his only begotten Son, the darling of his bosom, in fact, a portion of his

own sacred self, to die for it, would not be very likely to be sparing in a few extra stars to adorn it; besides, in his eye, the whole Universe must be small;—what is it to Infinity? We might therefore as well, upon seeing a small lock of hair set round with numerous diamonds, wonder at the person wearing it having been so extravagant; it is sufficient to know that the owner has his reasons and secret value for that lock of hair; and so God has proved he regards this world as a little jewel, which sooner than lose he condescended to rescue from perdition by the death of his Son, a boon which was not allowed to the Angels, beings apparently so far superior to ourselves.

All human ideas upon such vast subjects, of course, can be but conjecture; but those ought only to be received which have argument on their side, and not such as have no such support, or perhaps all reason against them.

Page 149, line 13.

*“And from thy inmost core to feed the flame
Which now Creation warms, supporting it
With quick succession;”*

The Sun is evidently the chief agent of light to us, and it is really quite astonishing, the different theories which have been promulgated respecting its luminous supply. I have already given one of them in a former note, and now I present the reader with another, and which is considered to be very happy, *viz.* that light is caused by the decomposition of the exhalations arising from the body of the Sun.

“God is light;” we believe that in heaven there is no sun required because he is the seat of light: is it likely that, in order to produce such, there must be decomposing exhalations around him. The idea evidently has been taken from the fact, that various bodies in a state of decomposition afford a phosphoric light; but this is the escape, as I have before said, of that essence from the object in which it had been hitherto indwelling, and not the mode of producing it. It

seems much more likely then, that light is a pure fluid implanted in the Sun, and as it escapes, fed by internal resources. I intend, however, to notice this subject again further on.

Page 153, line 23.

"Thus I ordain this season to repose."

How pleasing a simile does the round of one year in nature, offer to the whole life of a pious man! Spring is his childhood; Summer, manhood; Autumn, old age; Winter, the grave, when his body only sleeps until reviving again, he lives for ever in a Spring of immortality as a child in Heaven.

"Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."—LUKE xviii. 16.

Since Jehovah is the only One there, who can claim the Summer, or full knowledge, power, and splendour of Eternity!

Page 157, line 17.

*As onwards traversing, huge globes of light,
From him omniferous, scatter'd themselves
At his behest.*

One of the excellent laws of this realm is, that all property is held mediately or immediately of the King: he is considered as the general donor; if there is a failure therefore in the line of donees, the property most rightfully reverts to the originally owner. So we may be certain that every thing that is good or perfect proceeds or has proceeded directly or indirectly from God; and therefore it seems highly probable, that those glorious bodies in Heaven called stars, proceeded from him *direct*, whilst those having no intrinsic lustre, *indirectly*; he is called in the Bible the "*Father of lights*."

Astronomers, however, would state that they were not considered to be mere globes of fire or light, but solid bodies emitting light;

this places no difficulty in the way of the above idea, as meteoric *substances* are of very common production; and thus in the same way might the nucleus of the several Suns of the Universe have been formed, when in the act of explosion from primeval light.

Some may be inclined to cavil at the idea of the stars being thus thrown off from the light surrounding God, as being too much of the nature of *fire-works*; but I have grounded the supposition upon the declaration, that God is the "Father of lights;" besides, I submit the effect is more grand than to suppose he merely called them into being, and that they forthwith appeared like so many igniting lamps.

On earth, the most splendid use of light that we can make, is *pyro-technical*, and far excels any other.

Page 158, line 2.

Which on a common centre now revolved.

This refers to our Sun, and I am aware I have again to argue a difficult point when I endeavour, as I intend doing forthwith, to prove that it forms most probably the common centre to the whole visible universe.

In a former note, I have demonstrated that Infinity must be of a spherical conformation; we know that our Earth, the Sun, Planets, and Stars, all appear to partake of the same property, as spheroids; hence it seems but proper to infer that the universe is rendered spherical by its boundaries wherever they may be.

Thus the firmament is possibly one immense sphere of aerial texture, in which thousands of smaller ones, and of different natures, move: this large sphere must have a centre, and which centre must necessarily be the regulating medium or point about which the others are carried. I have endeavoured to prove according to Revelation (the only source we have any right to argue from) that all the heavenly bodies were created in one day; and as it appears that God first formed our Sun, then the Moon, and then the "Stars also," it seems but plausible, that the first body formed (*viz.* the Sun) would be

placed in the centre, as the restraining power over all the others, about in several turn to be created. We know, that in order to describe a circle, we must choose some point first for a centre, or that having that circle given us, and wishing to place figures within it which may have relative distances to that centre, we must find that point first, and so on with any number of them.

Let not the Reader suppose I intend to infer the Omnipotent God requires to work by the same rules we do, or that he is restrained from altering them when he pleases ; but as our science, after all, is but in a measure the discovery of those natural laws laid down by him at the creation, they not merely appear the best, but the only means that new ideas can be defended upon. I am perhaps somewhat more particular than most authors, in being so anxious not to set any bounds to God's power ; especially as a *celebrated bard* has represented him as using a pair of compasses in the work of creation ; it is a pity this vivid piece of imagination had not been finished by adding a trowel, rule, plummet, &c. &c. &c., a galvanic battery and electrifying machine for the production of light.

It may here be said, that the earth was formed before the Sun (according to Revelation) ; and therefore, that ought by the foregoing reasoning to form the centre to the universe. To this I answer, that we know our Earth is not the centre to the universe, as it revolves round the Sun, and as I have endeavoured from the Bible to prove that Hell is possibly enclosed thereby, it appears probable, it is only endeavouring by circumvolution to gain its first position, and from which it was deposed at the creation.

I should be told by astronomers that the Sun is not a stationary body, but has two actions, one upon its own axis, and another round the common centre to all created objects, and in which last it draws with it the whole planetary and cometary system ; the latter of these I believe has never been *proved* ; but nevertheless, if true, it only confirms the doctrine in a former note of the unfixed centre to Infinity ; for as there *can be no fixed point*, the Sun in its revolution may still, as represented here, be that point. The former action is just what is required as the rotatory centre to the Universe.

It was thought by La Place that the Sun's power extended beyond the mere planetary system ; and so no doubt it does, and in this way : his attraction extends to stars of the first magnitude, their's to those of the second, the second to the third, and so on, and thus remove him and the whole would be thrown into confusion ; indeed, we are expressly told so in Revelation, that the destruction of one will be the destruction of all, an idea even held by many wise heathens.

Page 158, line 18.

*" To yonder earth, in various signs foretell
Events approaching, both of joy and grief."*

It will be remembered that in a former note I have declared a strong belief in the doctrines of *astrology*, and which by some may be considered superstitious ; but let it be remembered that it is superstition to believe any thing of which there is no visible proof, and therefore the belief in the Bible, or of an overruling Providence, may by infidels be placed under that denomination. As far as regards Revelation, I am not ashamed to own myself superstitious, as I believe implicitly every thing therein contained ; and it is this very trust in Scripture that has induced me to consider there is something more in astrology than I originally gave it credit for ; being a decided opponent of its doctrines ere I had searched Holy Writ.

From various passages in the Bible, I have drawn the conclusion, that although at the present day there may be some doubt of the accuracy of our astrological knowledge, yet that the study is not to be discarded altogether, because the predictions are sometimes false. Some of Sir Isaac Newton's ideas have been found of late years to be erroneous, and therefore the same may be said of astrology.

It is well known that the Egyptians were far beyond us in all science, since they were enabled to build pyramids, the raising of a single stone of which, has puzzled modern engineers to discover what machines must have been used for the purpose ;—now the Egyptians were believers in astrology.

But I shall found my arguments on better grounds,—those derived from the Bible itself, commencing with the following :—

“ The Pharisees also with the Sadducees came, and tempting, desired him that he would show them a sign from heaven.

“ He answered and said unto him, when it is evening ye say it will be fair weather, for the sky is red.

“ And in the morning, it will be foul weather to-day, for the sky is red and lowering. Oh ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times ?

“ A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it.”—MAT. xvi. 1—4.

Also again our Saviour says :—

“ When ye see a cloud rise out of the West, straightway ye say, there cometh a shower, and so it is.

“ And when ye see the South wind blow, ye say there will be heat, and it cometh to pass.”—LUKE xii. 54—55.

The above I am aware do not argue in *direct* favour of *astrology*; but they do *indirectly*, and are given to prove that our Saviour admitted thus far the powers of man to judge, by the appearance of the sky, certain approaching effects; as also the Pharisees and Sadducees, it is probable, would not have asked for a *sign* from *heaven*, unless they had been used to, or at any rate believed in such modes of information; nor would our Saviour have told them *no sign* should be given, if such had not been at other times, but would have at once declared the impossibility of such a thing, or have shown its absurdity. But I now come to those texts that are less equivocal in their meaning.

“ And let them be for signs, and for seasons, and for days and years.”—GEN. i. 14.

“ They fought from heaven, the stars in their courses fought against Sisera.”—JUD. v. 20.

“ There came wise men from the East to Jerusalem;

“ Saying, where is he that is born king of the Jews? for we have seen his star in the East.

“ Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.”—MAT. ii. 1, 2, 7.

“ And there shall be signs in the Sun, and in the Moon, and in the Stars.”—LUKE xxi. 25.

There are others of a similar bearing to the above, although not so clear, and therefore I have not extracted them.

Well, then, it appears from Holy Writ, that in the first place, the heavenly bodies were created for *signs* to the earth; that they are mentioned as having been adverse in their *courses* to the cause of Sisera; that at our Saviour's birth, certain *wise* men (no doubt per-

sons who made the heavens and their various orbs their peculiar study), were induced to come from the East to Jerusalem, from the circumstance of having seen a Star, and which they knew declared a *great event* in the arrival of the KING OF THE JEWS! And Herod, evidently not doubting the possibility of such warning, sent for them, and enquired at *what time the star appeared*; whereas had astrology not been believed, the *wise* men would have disregarded the omen, and Herod have felt no fear. And lastly, our Saviour expressly tells us, that it will be *by signs in the Sun, Moon, and Stars* that we shall be made *aware* of the approach of final judgment.

Thus, I think it is very probable that the art, from discontinuance of study, may be *in a measure* lost, (although it is singular to observe how accurate are many predictions even at the present day,) yet that it was truly useful *formerly*, and that the stars are something more to us than *mere ornament*—in fact, that they form but index points, moved by the hand of Omnipotence to mark the several great events of time.

Page 159, line 1.

“*And make ye towers of their watchfulness.*”

Many have been the conjectures respecting the Stars as regards inhabitants, but all seem to agree, they must be of different natures from our own. Some have thought angels: an idea towards which, I confess, I strongly incline.

It is extraordinary that angels have ever appeared to be near this Earth: witness their various descents related in the Bible. It seems, therefore, very likely that the Stars are points of watchfulness, in which angels keep guard over this little globe and the inhabitants on its surface, ever ready to carry those of the redeemed to the realms of eternal bliss, which must be constantly taking place: whilst Satan, stalking over the earth, drives those of the wicked up to God; and having accused them, carries them back to everlasting misery. It is very probable, this may have been the history of Michael and the

Devil, contending for the body of Moses ; as also the great battle foretold in Revelations, between Michael and his angels, and the Dragon and his angels ; indeed, even now, contentions probably often arise between them when passing through space on their various errands.

Page 159, line 14.

*“ Which, by their more extreme velocity,
May keep the rest upon their rightful poise.”*

I am much surprised that amongst the many eminent astronomers that have lived, nothing like a probable use for comets has been assigned. It has been ascertained that there are great numbers of them, that they move in peculiar orbits, and yet they appear to have no object for their course. That they are not useless is certain, since God has made nothing *in vain*. I therefore throw out the following suggestion, and which I trust will be considered to have something like a philosophical foundation : whether they are not regulating bodies to the whole Universe, and in the following way, having been ordained to such purpose from the creation by an Omniscient Being.

Suppose a body, from its inclination to gravitate to the common centre of all things, should happen to be inclined to fall out of its orbit, by the additional attraction of some other body coming between it and that centre : a comet passing on the other side would recover it again into its proper course, or passing between two bodies, inclined to near each other, from its extreme velocity, would have the effect by impulse, and perhaps slightly quickening their revolution, to propel them into their orbits again ; all which seems the more probable from the circumstance of the orbits of comets often cutting those of other bodies, as also they having been observed to be sensibly affected when in their neighbourhood.

CANTO VI.

“ And God said, let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

“ And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

“ And God blessed them, saying, be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

“ And the evening and the morning were the fifth day.”—GEN. i. 20 to 23.

ARGUMENT.

DESCRIPTION of the first setting of the Sun.—The Moon as yet giving no light, the Stars perform her office.—The calm state of the Heavens, whilst God, having withdrawn his refulgence, descending, alights upon the Earth.—The reason why God chose to be unapparent.—He moves upon the waters, instilling the vital principle; when thus being impregnated, he commands them to bring forth.—In tempestuous labour they obey God's voice.—Amid the storm the Morning Star rising, with its mild beams appeases their throes.—The Sun next appears in the East, and gives life to various morbid bodies lying in the deep, formed by the waves as they were rolled over or burst.—The animating of Leviathan and other large fish, as also of the Flying-fish, Dorado, Diodon, &c.—Description of various Shell-fish, &c.; mention of some of the principal fresh-water kinds.—The mode in which the waters produced the Fowl of the Air is next imagined, *viz.* by their being thrown aloft by concussion against the rocks, and carrying with them portions of earth.—Becoming there congealed, as they in feathery shapes descend, receiving from the Sun's refracted rays their several colours; the same effect, acting upon those formed of the foam that remains on the waters.—The Eagle, Vulture, Kite, &c. are next celebrated.—Then those of the Ostrich order.—Next the Poultry kind.—After those the Songsters.—And lastly, various Water Fowl.—The Insects are then mentioned.—The amiable state of all, when God in a gentle breeze gives them his blessing.—The evening and morn are thus the Fifth Day.

CANTO SIXTH.



The Creation.



THE Sun had set, and o'er the ridge of hills
Which bound th' horizon of fair Eden's land,
Had left his ruby tint, and from the soil
Soft exhalations rose, anon to fall
During the night, and with their balmy dew
The ground refresh ;—whilst the infantine Moon
So lately born, as yet no beams dispensed,
But faced her brighter lord, drinking deep draughts
Of his refulgence ; that in course of days,
When in her orbit sped, in turn compell'd
To light the World, and from her breast reflect,
With gentle chastity, his ardent glare,
She might outshine the brilliant host of Stars
Which now her office held, and for the time
Smiled on the Earth with their translucent ray.

How calm was Heaven whilst its orbs described
Their intricacies, as along propell'd
Circuitous, retain'd within their course
By the restrictive will and skill profound
Of their Creator ;—yet the Mighty One,
Who had their being given, and surpass'd
Them all in splendour, was content to hide
His greater glory, and invisible,
Be only seen as dimly thro' the means
Of their resplendent mirrors.—For the Lord,
God's indissoluble Tri-unity,
(Descending thro' the medium of the Mind
Or Omnipresent Father, who conveys,
By his intelligence illimitate,
All hidden knowledge to the other twain,)
Was now upon the world's rotundity
Alighted, there,—in countless living forms,—
To close creation with a host of life.

Thus was the Godhead unapparent, for
Had he approach'd, surrounded by the blaze
Ineffable, which at the teemful word
“ Let there be light ! ” from his own eye sprang forth,
And round him gather'd in a dazzling veil

Of holy woof, to hide the Holiest ;
Earth would have fled with terror, or its grain
And parching herbage perish'd with the heat
Of his dissolvent fervour ; whilst the tribes
Of animated creatures must have died
Soon as created, overawed at One
Too bright for eyes terrene ;—so did foresee
The Ever-Sapient, as now enrobed
With vest of undeclared creativeness,
He moved upon the waters, and them fill'd,
From his own breast, with oxygenic stream.

Soon were the seas and rivers, in their beds,
Render'd prolific, as enow complete
In all the sources of vitality :—
When in a voice, which like a rushing wind
Swept o'er their surface, ploughing up the plain
Of their smooth countenance, the Lord exclaim'd :
“ Ye fluid bodies, is it fit that ye
Should yet remain unfruitful, when the land
Is so productive ?—No !—Abundantly
Bring forth the moving creature that hath life,
And pennon'd fowl, and insect that may fly
In the broad firmament of heav'n above.”

With labour torn the Sea now raged and foam'd,
And rose in lofty billows to the skies ;
Waves over waves went rolling to the shore,
Or dash'd them on the circumscribing cliffs ;
Rivers ran up their banks, and from the hills
Down hurl'd the cataract precipitous,
And over-leap'd the bounds, that else had stemm'd
Its wild career ; and as it vaulted high
O'er mound and mount, aloft it flung its spray
Into the gelid air ;—so quick obey'd,
Was the behest of the Almighty One
By these Inanimates :—and thus thro' night
They kept unceasing in their travelling.

Amid their heavings rose the Morning Star,
The twilight herald of the Orb of Day,
And from her orbit cast so mild a glance
On all below, that ocean was consoled,
And seem'd as tho' it had o'erheard her speak
To this import :—Know you not ? it was God,
Your ever-blessed Sovereign, that spake ;
Cease then your toiling, and approve yourself
Worthy his care ; that when a brighter sphere,
Of which I am the messenger, shall rise,

And with his glances interpenetrant
Research your depths, he may your offspring see,
And give the vital spark to all their kind.

Far o'er the main, with oriental pride,
The Sun anon uprous'd him ; on his cheek
The ruddy glow of youth and earliness
Predominant :—at his approach the stars
Withdrew their light, and left him thus to rule
Sole King of Day ;—he to the lowest depths
Darted his beams, and with electric shock
Struck life into the lifeless, and the floods
Set all in motion ;—for, till he appear'd,
The waters were bestrew'd with inert forms
Of matter, into which the turbid waves
Had been congeal'd, as over-roll'd or burst,
In sundry shapes and varied magnitude,
From the vast billow to the single spray.

A wat'ry mountain (as its tumid heap
High above others did erect itself,
And falling had outstretch'd its pond'rous bulk
For leagues around,) became Leviathan :—
'Thro' his impervious scales the solar ray

Pierced to his centre, as he lay ensconced
To all things else impenetrably seal'd.
Stricken with fear he groan'd, as thro' his veins
Ran the pure fluid, but perceiving soon
His own stupendousness, he raised himself,
Proud of his armoury, and, with his tail,
Lash'd the great deep until its boiling flood
With hoary surge was cover'd :—him around
Sported the Grampus, Dolphin, Cachalot,
And Whale ; who, from their perforated heads,
Spouted unawed their fountain playfulness.

Farther away the Flying-fish was chased
By the Dorado, not in fierce pursuit,
But harmless pastime, as each cleft its way
Thro' the green element ; in turn, the one
Skimming the surface, as the other near'd
Its little form, and, from its finny wings,
Dropp'd sparkling dew upon the silv'ry back
And golden fins of its swift follower.
The spheric Diodon next show'd itself
And swell'd beneath the Sun, as if in strife
To equal him in size :—the Opah leap'd,
Baring its scarlet skin with argent spots ;

And the huge Shark sail'd playfully along
Mid shoals of pigmy dwellers of the Seas:—
Thus Ocean from its waves alike produced
Cetaceous monsters and the smallest fry.

Beneath the waters had the sandy bed,
O'er which they roll'd, a num'rous race brought forth,
Some clad with sutured mail, whilst others drew
With slimy path their tenements along,
Burd'ning their backs, or on the rocks took root
At will, capricious in their sojourning:—
Some did their tedious way, from coral shades
And waving weeds, betake up shelving banks,
And when upon the pebbled strand arrived
Bask'd at their ease until the flowing tide
Carried them backwards to their humid homes;—
Or hobbled onwards in the search of food.

Here was the spiny Lobster in a race
Contending with the Crab, whose sidelong crawl
Seem'd mock'ry of moving:—there lazily
The Turtle eyed the shore with stupid leer,
Or stumbled forwards on its fin-cased legs.
Sprinkled around upon excrescences

Petrescent, whose bald heads were peeping out
Above the sand, with firm tenacity
The Trochus, Murex, and the Conch had clung ;
Or in a cluster purple Muscle ranged
With Cockle and the Winkle interspersed.
In brackish rivulets and little pools
The Nautilus besteer'd his fragile bark,
While th' Urchin ran along beneath his helm ;—
Or spreading out their horns the Polypus
And Cuttle Fish their nutriment besought,
With others various, of floral shapes,
Connecting links to vegetable life.

These were the children of the floods saline,
But channels too their habitants possess'd
At the same instant as the mighty seas ;
And at a birth brought forth a living host
Of creatures, to their depths proportionate.

And first the Pike in sportive gambols flash'd
'Neath the transparent stream, and round him swam,
Nothing afraid, the Gudgeon, Roach, and Dace ;
While crested Perch in playful chase pursued
In turn the Minnow and the slender Loach :—

The Trout in mirth leap'd out, and as he cleft
Again the yielding surface, left behind
The circling evidence of joyfulness.
In crystal lakes the Carp and Tench rejoiced,
And blue-back'd Charr with ruddy spots bedeck'd ;
Thus had the waters all their varied tribes,
From scaly fish to animalculæ.

But these were creatures only doom'd to thrive
Within the bosom of the sev'ral deeps ;
A more transcendant race had been the fruit
Of God's command, " abundantly bring forth :"—
For when the sea, from throes parturient
Had dash'd against the cliffs, and high in air
Its froth had thrown, or on its countenance
The feather'd foam had floated back again,
And cataracts and rivers had been torn,
With like convulsion ;—each had in their spray
Up-borne, into the frigid atmosphere,
Particles of earth, or had wash'd away
Portions of land in many a rolling wave ;
And thus form'd Fowl and Insects, who received
Their different colours from the soil contain'd ;—
Or in their fall, thro' them terraqueous

As the Sun's rays refracted, or along
When carried on the billows' top as surge,
Reflected him ;—whatever tints he shed,
These they retain'd, and on expanded wings,
Some sail'd away to fitting domiciles,—
Whilst others with their webb'd feet scull'd, in search
Of rock, or marsh, or fen-encompass'd home,
Or ran upon the ground in lively train.

High, above all the rangers of the skies,
The Golden Eagle to the mid-day blaze
Display'd his pinions, and with wheeling flight
Floated in equipoisal dignity ;
Until he spied a giant crag beneath,
When motionless he hung awhile aloft,
Like a dark cloud, then prone he downwards dropp'd
Perpendicular, and on its summit stood,
Eyeing askance the region spread below :—
Around him buoy'd in slow undevious course
The heavy Vulture and the slothful Kite,
And ever and anon they made descent
Upon some jutting point,—then off again
They flung themselves, and on their pennons borne,
Balanced their bodies thro' the azure air.

With speed unrivall'd, next the Falcon flew
Swift o'er the vale, and on a lofty peak
Perching himself, with penetrating glance
Into a hollow peer'd, where sat unmoved
With eyes of flame the solid-looking Owl,
Waiting for night's return ere he should'try
His powers in the open firmament.
Besides these, num'rous others of the kind
Wanton'd about,—the Lanner, Kestrel, Hawk,
The little Merlin, and the dauntless Shrike
Of size diminutive;—all innocent,
And at peace with every other fowl,
Contentedly regaled on fruits and grain.

On level plains the stately Ostrich ran
Or Cassowary gallop'd,—while full slow
The Dodo waddled in its awkward gait,
Or quick-eyed Bustard cropp'd the berried heath.
Upon a rising ground, with head erect
And chest expanded, strode the crested Cock,
And ever and anon he made a halt,
And with his clarion proclaim'd the day.
Full oft the Peacock, of his plumage proud,
Spread to the light his gold and purple train,

Which with its many eyes, appear'd as tho'
It gazed undazzled on the noontide Sun :—
The Turkey too, with firm and measured tread,
At his importance swoll'n, moved along :—
Whilst the Pintada, on extended flats,
With restless motion, sought its nourishment ;
Or Grouse or Pheasant, Partridge and the Quail,
Or plumed and ring-neck'd sable Curassow.

Perch'd mid the foliage of the verdant woods,
Another tribe attuned their melody ;—
There sang the Blackbird, Starling, and the Thrush,
The Linnet too and Chaffinch join'd their notes ;
And from the ground the heav'nly Lark uprose,
Warbling with extasy ;—while in a bush,
In list'ning secresy, the Nightingale
Heard all their lays, and in their varied strains,
Distinguish'd each peculiar excellence
With taste so exquisite, that when, fair bird,
Her turn should come to welcome evening,
She might unite, with perfect harmony,
Collective beauties in her own sweet song.
Deep in the forest, midst the branches lost,
The Cuckoo chaunted its monotony ;

Whilst the devoted Turtle-dove became
The plaintive psalmist of the sacred grove.

In other regions other species proved
The wond'rous wisdom of the Great Supreme:
In tropic trees, the Parrot and Maccaw,
The Toucan or the Ani had assumed
Their lofty seats,—or far away removed
The Roller chatter'd and the Oriel
Glitter'd with golden plumage ;—on a spray
The Hoppoe sat, and Ouzel with his plumes
Of rosy dye and coronet of black :—
There on a velvet lawn, in graceful dance,
The Crown Bird and the Demoiselle display'd
Their bounding figures ; whilst the Humming Bird
From flower fled to flower, and intoned
The air with music, for their sportiveness.

Beside the waters ranging, other kinds
Of feather'd beings their sleek plumage trimm'd,
Or forded on their slender legs the stream :—
Here with long strides the Heron and the Stork
Perambulated, while the social Crane
And Egret took repast alternately,

And Bittern, from his ample chest sent forth
A booming call, that echo'd 'mongst the rocks ;
The Ibis and the Curlew next appear'd
On the sea-coast, and little Sanderling ;
And the Flamingo of gigantic height,
Companion with the dwarfish Avoset.

On the smooth surface of the ocean skimm'd
The Gull and Petrel, and the active Tern ;
Or on its bosom borne, the Pelican
And Corvorant majestically sail'd.
In constant friendship, with the Penguin, swam
Its bold companion the great Albatross ;
And farther off the Gannet stemm'd the flood,
While swift the Darter cut the foaming wave.

On a still lake reflected in its face,
The stately Swan, with breast of spotless white,
And neck in line of beauty curved, assumed
His government ;—and round about him swarm'd
Attendants various, tho' of his kind
Waiting his pleasure,—while from out the reeds
The Snipe and Teale alternately sprang up,
Leaving their ambush for the open skies.

Some smaller particles of moisten'd dust,
Which by the waters had been dash'd on high,
Descended in a variegated tribe
Of forms insectile;—first the Dragon Fly
His brilliant colours show'd;—next came the Bee
Who buzz'd with haste, from blossom unto bloom
With quick succession flew, and sipp'd their sweets;—
Here blew his horn the tiny Gnat, and there
The Tipula went stilting it along,
Or Lady-Bird upon a leaf was perch'd—
While fluttering, in idle giddiness,
The Butterfly on painted wings appear'd,
With the gay Moth and small Ephemera.

What happiness prevail'd ! No blasting fear,
Instinctive of some enemy's approach,
Stung any little breast, but strong and weak
Consorted in one peaceful family !—
This was their state, when in a gentle breeze,
A voice more sweet than all their softest notes
Broke on the air ; they knew the sound, and stood
In humble attitude to hear their God :—
“ Take now my blessing, and increase and fill
The seas ye fishes, and ye fowl on earth

Your natures multiply of sep'rate kind !"—
Thus spake Jehovah !—and in melting tones
The words dissolved, when all was still again,
For God perceived that ev'ry thing was good.

And now the Sun in western hemisphere
Was sinking low on Eden's quiet plain,
And all the sea and river habitants
Sought their retreats, and to the trees and rocks
The birds upflew to roost ;—save the staid Owl
And Nightingale, who each this season chose,
Of milder light and more devotional.
Thus the Fifth Day, by Evening and Morn,
Was render'd perfect in its measurement.

END OF CANTO VI.

NOTES.

CANTO VI.

Page 177, line 6.

*whilst the infantine Moon
So lately born, as yet no beams dispensed.*

This refers to the *new Moon* as it is now called, when that body reflects no light, and which is intended to be in keeping not only with its recent creation, as it seems probable God would cause it to commence its office at the peculiar point to the earth, which it assumes when denominated the *new Moon*; but also that as in this poem, it is made to burst forth from the body of the Sun (created in the morning of the previous day), and approach in a direct line towards the earth, it being thus but twelve hours old, no part of its illuminated side would be visible as yet to the world.

Page 178, line 13.

*Or Omnipresent Father, who conveys,
By his intelligence illimitate,
All hidden knowledge to the other twain.*

The reader must have observed that God is frequently spoken of in this work as descending, ascending, and traversing through space ;

which may appear at first sight not very well in accordance with an Omnipresent Being.

I therefore now return to the doctrine of the Trinity, and intend showing, if possible, in what Power, or as it is more generally termed Person, the Omnipresence of God is vested, although I trust with every feeling of humbleness towards the Divine Being, as no mortal can dare to feel confident concerning anything respecting the invisible world and its glorious ruler.

It is remarkable that in various places of the Bible, there are texts which prove the descent, ascent, and locomotion of the Deity; but they all, I think, very plainly refer to either the Son or the Holy Ghost, and not to the Father, in whom, it will be my endeavour now to prove, exists this peculiar attribute of Jehovah.

The idea we entertain of God's omnipresence extends to this,—that to whatever place in infinitude we might be enabled to fly, yet that He would be there; which is so beautifully described by the Psalmist in a text, quoted in a former note. This cannot refer to all three portions of the godhead, or else it never could be said he descended or ascended, or passed by, or went before, &c. since being every where at once, he would (as far as it is possible to argue) be always stationary.

I now give the following texts in proof of the locomotiveness of the Deity, or some one of his three portions.

“ And the spirit of God moved upon the face of the waters.”—GEN. i. 2.

“ And they heard the voice of the Lord God walking in the garden in the cool of the day.”—GEN. iii. 8.

“ I am come down to deliver them out of the hand of the Egyptians.”—EXOD. iii. 8.

“ I will pass through the land of Egypt this night, and will smite all the first-born.”—EXOD. xii. 12.

“ And the Lord went before them by day * * * and by night.”—EXOD. xiii. 21.

“ And the Lord came down upon Mount Sinai.”—EXOD. xix. 20.

“ And the Lord descended in the cloud.”

“ And the Lord passed by before him.”—EXOD. xxxiv. 5. 6.

“ Thou hast ascended on high.”—PSALM lxviii. 18.

“ And lo! the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him.”—MAT. iii. 16.

To these may be added the ascents and descents of our Saviour after the resurrection; as also the appearance of the Holy Ghost on the day

of Pentecost, with many passages in other parts of the Bible, which infer the same, too numerous to be quoted.

Of the two former and latter quotations, the first and last clearly refer to the *Holy Ghost*; the remaining ones to the Word or Son, both being represented in a state of action; the other texts from Exodus, it will now be my endeavour to show, most likely related to the Son, although accompanied invisibly by the other two, excepting one, of which I shall presently speak.

We are assured in various parts of the Bible, that no man hath seen God, and yet the following is to be found in the same book:—

“And the Lord spake unto Moses face to face, as a man speaketh unto his friend.”—Exod. xxxiii. 11.

Besides others equally contradictory. Yet let not the Infidel triumph; by proceeding a little farther, the whole is explained; for Moses, being aware that he only saw and spake to one portion of his God, *viz.* the Word or Son, says—

“I beseech thee shew me thy glory.

“And he said I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee. * * * * *

“And he said thou canst not see my face, for there shalt no man see me and live.

“And the Lord said, behold there is a place by me, and thou shalt stand upon a rock;

“And it shall come to pass while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:

“And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.”—Exod. xxxiii. 18—23.

“And the Lord passed by before him and proclaimed THE LORD, THE LORD GOD.”—Exod. xxxiv. 6.

Thus it appears that *the Lord* spoken of hitherto, as addressing Moses, must have been the Son, as he appears only to have been a transcendently beautiful *man*, and towards whom the pious Jew felt no other than a proper reverence; this appears to be corroborated by our Saviour's words:

“No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.”—JOHN iii. 13.

But when he promises Moses that *all his goodness shall pass* before him, and that he will *proclaim the name of the Lord*, i. e. in his character of the *word, voice, or Son*, he will proclaim the Triune God,

which, I submit, is meant by *all his goodness* ; he makes but one *restriction*, and that for his own sake, *viz.* not to show his *face* but only his *back* ; and in order to prevent his dying, from the mere chance of beholding so glorious a sight, he covers him with *his hand*. He then *passes* by ; and what does he call himself ? not merely *the Lord* his former title, but **THE LORD, THE LORD GOD !**

Thus appears an evident distinction between He who talked *face to face* with Moses, being *most likely* of similar height ; and the **MIGHTY BEING** who covered him afterwards with his hand. Moses perceived the difference, for it is said—

“ And Moses made haste and bowed his head towards the earth and worshipped.”—**Exod.** xxxiv. 8.

Which appears rather contrary to the familiar, although respectful way in which he had held converse with *the Lord* before ; but the greatest proof that God did not appear to Moses in his character of the Trinity is, that when upbraiding Aaron and Miriam for their conduct towards this highly favoured servant, he says :—

“ With him will I speak mouth to mouth even apparently, and not in dark speeches, and the similitude of the Lord shall he behold.”—**NUM.** xii. 8.

Thus it was the *similitude* of God, and not God himself, that Moses saw *face to face*, the same who afterwards “ was made flesh and dwelt among us,” and whose glory was beheld, “ the glory as of the only begotten Son of the *Father*.”

We now come to the principal point in this note, the omnipresence of God ; it has been proved so far that the *Son* and the *Holy Ghost* appear to have descended, ascended, &c. &c., and which even thus seems to deny their omnipresence ; but the words of Jesus, when on earth, are still more satisfactory upon this subject, when he says—

“ But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.”—**JOHN** xiv. 26.

“ For if I go not away the Comforter will not come unto you ; but if I depart I will send him unto you.”—**JOHN** xvi. 7.

Plainly showing that neither *Son* nor *Holy Ghost* were *omnipresent* ; the only portion of the Godhead therefore now left for that attribute is the *Father*.

From the following texts, it is clear the Father has the power of being in *two* places *at once*; and if in two, there is no difficulty in a *dozen*, a *hundred*, or *everywhere*.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."—MAT. x. 32.

"Flesh and blood hath not revealed it unto thee, but my Father which is in heaven"—MAT. xvi. 17.

"Their angels do always behold the face of my Father which is in heaven."—MAT. xviii. 10.

"For I am not alone, but I and the Father that sent me."

"And he that sent me is with me: the Father hath not left me alone."—JOHN viii. 16, 29.

"The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works."—JOHN xiv. 10.

Thus it is evident that the Father was *with* Jesus, and *in heaven* at the same period; and therefore, as I have said before, there seems no difficulty in believing that he fills infinitude.

Having now proved from Scripture in whom the omnipresence of God is vested, I come to a more specific argumentation from my former note upon the Trinity.

It is singular, that even the *mind of a man* has the faculty of multipresence; for although he may be in Paris, and therefore of course his mind there also, yet may he be frequently, to all intents and purposes, absent from that city, whilst his mind is running over old scenes and favourite haunts in London. But some will say, this is only memory; but memory, let me tell the caviller, is multipresence; and thus our minds are able to contemplate, again and again, scenes that have long passed away, while our bodies can only partake of the present.

To give another example: if several persons, when out pursuing any rural sport, should all be divided from one another and from the one who has been appointed their leader, and they happen to be placed at different distances from that one; and he calls to each in quick succession, giving them certain directions; although his mind is with him, yet is it with them also, and is conveyed by his *voice* to the listeners, and thus perhaps in separate directions, arrives to each one at the *same moment*.

If these powers then appertain to the minds of men, shackled as they are by *mortal* bodies, how much more so to the *Father or mind*

of Jehovah, the *eternal* God! Thus was the Father or mind ever present with the *voice* or *Son* Jesus Christ, while in this world, although in heaven at the same time, and thus he fills Infinitude, and conveys instantaneous information of every occurrence to the throne of the Triune God; explaining the text:—

“No man can come to me, except the Father which hath sent me, draw him.”—JOHN vi. 44.

For the Father must first act upon that portion of the man which has originally proceeded from *him*, viz. the *mind*; by showing him his sinful state and need of a Saviour: thus he is *drawn* in *prayer* to Christ or the *Son*, who accepting his *word* or *voice* of supplication, the third part of the godhead, or *Holy Ghost*, completes the work by sanctifying the penitent's *soul*, his peculiar care and offspring.

To conclude, then, it appears likely that the reason why neither Moses nor any other man could look upon the *full godhead*, is from the circumstance that God's *face* beams the unequalled splendour of his *mind*; and which is exemplified by the circumstance that men generally display their mental powers and feelings in their countenances. From the gaze of some, we seem to shrink with instinctive horror; to others we are drawn by an unaccountable predilection in their favour; all more or less shew in their faces the various passions that agitate them. Thus no man could look upon God and live, the sight would be too dazzling; and the more so, since all are sinners, and therefore *must* meet his frown, for until they die, they are not loosed from the bonds of sin by our Saviour's atonement; then and then only, when presented perfect in his blood, can they gaze upon the eternal God, whose face only glowing with love and encouragement, becomes the Sun of gladness in which they bask for ever.

Page 179, line 10.

*He moved upon the waters, and them fill'd,
From his own breast, with oxygenic stream.*

It is allowed by all scientific characters, from actual experiment

that the portion necessary to animal life, either in air or water, is the oxygen therein contained; and that, without this, no animated creatures could exist.

Light, one of the vital principles, has already been represented as proceeding from God, the only original source of life; *Air*, the other, has likewise been deduced from the same omniferous origin; but as yet the waters have not been instilled with any decided powers for the support of vitality: at this period of the work, therefore, they are collected in their several depths, purified from all attaint, and only requiring the introduction of this important agent to continue their purity, and render them fit for the respiration of their peculiar inhabitants: God therefore, in the above lines, appears performing this necessary operation previous to the fish being called into being.

Page 181, line 9.

*he to the lowest depths
Darted his beams, and with electric shock
Struck life into the lifeless.*

Directly after the labouring waters had by their travail conceived and produced their offspring, the Sun rises in order to give the vital spark necessary to them all, light being the *superior* source of life; for although the waters had become capable of being respired by their inhabitants, yet until they had received the more refined principle of life, which is light, they could not benefit by the less refined, which is the oxygen, or purified air.

I now purpose giving a few hints respecting the nature of light; and notwithstanding it is utterly impossible, as I have said before, that we can form any idea of its composition, yet we may in some degree conjecture its possible mode of production.

By the generation of heat we can always produce light; but this I imagine proceeds, as before observed, from the indwelling principle of the flame in those objects, when being brought in contact either by

friction or a blow. But we also know that heat may exist without any outbursting of light, although it is still there, only requiring some additional impulse to produce an instantaneous blaze.

All *created* objects therefore have no natural warmth, they only possessing such from the presence of light : for as soon as the vital principle is flown, the substance becomes cold ; witness the dead body of a man. And yet, strange to say, this frigidity is not instantaneous, but progressive ; in proportion, I imagine, as all life departs, for in the fresh slain body of an animal, the flesh continues a sort of creeping action until quite cold.

Now, therefore, the only Being in existence who can possess intrinsic heat is God, since he, never dying, and never having had an origin, can possess it in no other way ; there having been no period at which he could have received or assumed it, nor any at which it will depart from him, he being *eternally the same*. That his essence contains heat, and to any degree of temperature he chooses, it is unnecessary for a moment to argue, Revelation being perfectly clear upon that point.

“ God is light ! ” Well then, it appears but probable that he is thus styled from the circumstance of possessing intrinsic heat, and upon which, by the action of his Almighty mind, he produces various effects ; in love, beaming the most transcendant brightness ; in anger, blazing with devouring fire ; at other times restraining his effulgence, and only suffering his prolific warmth to remain.

Thus heat produces light ; the concentration of light, fire ; and therefore, the Sun was no doubt created by the “ Father of lights ” a fervent body, having received its warmth from him direct ; and which will continue to emit its splendour by innate action into space, until that period when we are told it will “ become dark,” when having expended the action necessary to keep up succession, it will no longer afford light, and thus render all dark around it. The same, of course, may be said of the similar heavenly bodies.

The consideration of the *nature* of light, whether *material* or *immaterial*, appears naturally the next subject, and which perhaps presents more difficulty than anything else respecting it.

As I have before said, *immateriality* does not mean *nonentity*; but such as cannot be seen by *mortal* eye, or distinguished by *mortal* touch, although perfectly perceptible and tangible to *immortals*. As I intend, before concluding this work, to give an express note upon Materiality and Immateriality, endeavouring there to define their peculiar attributes more particularly, as also the exact point at which they meet, and as light will then be again discussed, I shall only for the present state that, in my idea, light partakes in so small a degree of *materialism*, and in so large a one of *immaterialism*, that in fact it is composed almost entirely of the latter. That heat which produces it, is entirely immaterial, I shall also endeavour to show, and that *immaterialism* is neither more nor less than the origin and supporting cause of *all materiality*.

Page 181, line 14.

*Of matter, into which the turbid waves
Had been congeal'd.*

Any one who has observed the sea in a state of violence, will remember seeing it of very different aspect to its general appearance, as it then becomes thick with mud and sand: large quantities of *clammy matter* floating about upon its surface; it seems very probable therefore, that it was thus affected when commanded by God to bring forth; and thus its inhabitants partook of the properties both of earth and water.

Page 181, line 22.

*Thro' his impervious scales the solar ray
Pierced to his centre.*

For a full description of Leviathan, of which monster we have no trace at the present day, I refer the reader to the 41st chapter of

Job; but he is there described as being invulnerable even to air, although, of course, subject with every thing else in nature to the electrical powers of light, as his impenetrability could not extend to that irresistible fluid.

Many have thought that Leviathan meant no other than the Alligator; but if such were the case, how absurd would it have been of Moses, in his poem of Job, to represent it as impossible for that monster to be conquered by Man, when we know their capture and destruction is an every day's occurrence, and that a single Indian will undertake to attack one in its own element, and bring it in triumph dead to the shore: as also that in many places they are bred in ponds near palaces, the same as gold and silver fish. This is somewhat different to the representation of Leviathan in Job.

Page 182, line 12.

*Farther away the Flying Fish was chased
By the Dorado.*

The greatest enemy of the Flying Fish at the *present day* is the Dorado; whole shoals will be pursued by one, and devoured in succession; it is common, in these struggles for life, for the little persecuted creatures to swim as long as possible, and when nearly caught, to rise above the surface, fluttering along, until exhausted, they fall unresisting into the mouth of their foe. The Dorado is by sailors improperly called Dolphin.

Page 182, line 20.

*The spheric Diodon next show'd itself
And swell'd beneath the Sun.*

This remarkable fish has the extraordinary power of blowing itself out in a spherical shape of great size, by which it erects several sharp spines in different parts of its body to protect it from attack.

Page 184, line 17.

*The Nautilus besteer'd his fragile bark,
While th' Urchin ran along beneath his helm.*

The Sea Urchin is a beautiful little shell fish, of the shape of an irregular spheroid, which may be seen in clear water, running upon the sand beneath; whereas the Nautilus always sails on the surface.

Page 184, line 18.

*And first the Pike in sportive gambols flash'd
'Neath the transparent stream.*

The angler will at once perceive the intention of the above description, since he knows the instant that he must give line, by the lightning-like flash beneath the water, from the white belly of the Pike when he seizes the bait as his prey.

Page 185, line 3.

The circling evidence of joyfulness.

Who can look at the water on a fine day, and behold upon its surface, circle within circle diverging from a common centre, without feeling grateful to that Being who has enabled every creature, even to the fish, not only to be happy, but to give proof to others of their enjoyment.

Page 186, line 3.

*whatever tints he shed,
These they retain'd.*

It has been seen that not only the fish, but also fowl, have been produced by the waters, when teeming with commotion; and which is to agree with the command of God in the 1st chapter of Genesis, verse 20: but as in the 2d chapter, verse 19, it says:—

“ And out of the ground the Lord God formed every beast of the field and every fowl of the air,”

it has been here represented that the waters, having dashed up on high their spray mixed with portions of earth, descending, took the shapes of birds, the Sun's rays refracting through these watery particles, giving the various tints to their plumage ; in some cases the same effect being produced by the peculiar colour of the soil carried upwards.

And heave let me take occasion to notice an error which Sir Isaac Newton committed, when he stated that refracted light presented *seven primitive colours*, viz. red, orange, yellow, green, blue, indigo, and purple ; which proceeded from his not being *an artist*, or he would not have thus erred ; but seeing seven distinct tints, this great man naturally supposed they were all primitive, as being contained in light : there are, however, but *three primitive colours*, viz. red, yellow, and blue, the other four being produced by the blending of their rays.

This note brings me to a most remarkable fact respecting light, and which more than ever renders it probable that it proceeded direct from God himself. It has often been observed, that the two extraordinary numbers mentioned in Holy Writ, are *three* and *seven* ; indeed, they are the only ones that are alluded to as being perfect. In a note further on I shall give some texts to prove this position ; but since the Bible says “ God is light,” what can be more beautiful, or corroborative of the TRINITY, than to discover that light contains three distinct colours, which, while single, are *beautiful*, but when uniting, surpass as *a whole in splendour any one when by itself* ; and then to find that these again form other *four*, making seven, the favourite number of God.

What makes the diamond more valued and admired than other stones ? because it possesses the colours of all the rest. So Jehovah is the diamond of Heaven, who in his one glorious form will, when he “ makes up his jewels,” emit from his own brilliant countenance the different colours of excellency that shall stamp with varied value the gems of Paradise redeemed by himself.

Page 187, line 10.

the dauntless Shrike

Of size diminutive ;

The Shrike or Butcher Bird is not larger than a sparrow ; but of such courage that it will attack any other bird of prey, be it ever so large ; in fact, many *fear* to encounter it who are ten times its size.

Page 187, line 17.

Or quick-eyed Bustard cropp'd the berried heath.

This bird is always so on the alert, that it is almost impossible for the fowler to approach within shot of it.

There is a tradition concerning the hen bustard (but which I should imagine, like all traditions, possesses very little truth), that when approached by the hunter in their setting season, she takes her eggs under her wings and flies away with them to some place of safety.

Page 188, line 5.

Whilst the Pintada, on extended flats

With restless motion, sought its nourishment.

The Pintada or Guinea Hen is remarkable for an ever restless motion, as in their native country they are seen in large flocks feeding their young.

Page 190, line 1.

And Bittern, from his ample chest sent forth

A booming call, that echo'd 'mongst the rocks.

A rather small bird, that from its amplitude of lungs is able to produce an almost terrific sound, which is generally heard about their mating or breeding time.

Page 190, line 11.

*In constant friendship with the Penguin swam
Its bold companion the great Albatross.*

The friendship existing between these two birds is quite extraordinary, since wherever you find one you are almost sure to discover the other, although one is very gentle and the other very fierce.

Page 191, line 14.

*What happiness prevail'd ! no blasting fear,
Instinctive of some enemy's approach,
Stung any little breast.*

There is little doubt that, before the Fall, there were no birds or beasts of prey ; but on the contrary, that all were happy and fearless. It is curious to observe how animals, although they have never been attacked before, yet shrink from a common enemy ; this is another instance of the presence of *instinct*.

Page 191, line 20.

*they knew the sound, and stood
In humble attitude to hear their God.*

That the animals would recognize the voice of God, seems likely from the circumstance of the Almighty addressing them at the creation, thus : “ *increase and multiply ;*” since had it been otherwise he would have said, *let them increase and multiply ;* and as we know the brute creation, &c. may be taught to understand man’s voice and commands, their being able to comprehend their God does not appear improbable, particularly as they have minds.

CANTO VII.

“ And God said, let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind : and it was so.

“ And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind : and God saw that it was good.

“ And God said, let us make Man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”—GEN. i. 24 to 26.

“ And the Lord God formed Man of the dust of the ground, and breathed into his nostrils the breath of life ; and Man became a living soul.

“ And the Lord God planted a garden eastward in Eden ; and there he put the Man whom he had formed.

“ And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food ; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

“ And the Lord God commanded the Man, saying, of every tree of the garden thou mayest freely eat :

“ But of the tree of knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die.

“ And the Lord God said, it is not good that the Man should be alone ; I will make him a help-meet for him.

“ And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field ; but for Adam, there was not found an help-meet for him.

“ And the Lord God caused a deep sleep to fall upon Adam, and he slept : and he took one of his ribs, and closed up the flesh instead thereof.

“ And the rib, which the Lord God had taken from Man, made he a woman, and brought her unto the Man.

“ And Adam said, this is now bone of my bones, and flesh of my flesh : she shall be called Woman, because she was taken out Man.”—GEN. ii. 7 to 9, 16 to 18, and 20 to 23.

“ So God created Man in his own image, in the image of God created he him ; male and female created he them.

“ And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

“ And God said, behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed ; to you it shall be for meat.

“ And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat : and it was so.

“ And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.”—GEN. i. 27 to 31.

ARGUMENT.

CREATION being lulled in repose, the Owl and Nightingale alone keeping watch, God (in a rushing wind) commands the earth to bring forth.—Accordingly the land, torn up by the hurricane, assumes different shapes.—At this instant a drenching shower falls, and conglutinates them into various forms.—Thus, they lay all night condensing, when the Sun rising, animates them.—They come by degrees to life, as if from a state of torpor waking.—Description of Behemoth, the Hippopotamus, and several other animals.—The Father and the Holy Ghost speaking through the Word, propose making Man in their own image.—Adam is formed, and God breathes into him the breath of life.—The Man, from superior intellect, silently acknowledges a Divine Being.—The Lord then plants a garden eastward in Eden, where he puts the Man.—Adam, struck with gratitude, prays to be informed how he may please God.—He is then informed of the necessity of abstaining from the Tree of Knowledge.—Adam, ruminating upon death, determines it must be the loss of God's favour.—The Elephant attracts all the other creatures together, to behold their new monarch.—Their order, several sorts being mentioned.—God commands Man to name the animals, which he does, perceiving he is the only one without a mate.—Sleep falling on Adam, God forms Woman.—Adam's dream.—The Woman, on his waking, bespeaks him.—Adam again glorifies God.—The Almighty cautions them both.—They seek a place of repose.—The Woman falling asleep, Adam blesses her.—The evening and the morn are thus the Sixth Day.

CANTO SEVENTH.

The Creation.

SLEEP's sombre mantle had enveloped now
The whole creation, and all living forms
Were lull'd in calm forgetfulness ;—except
The guardant Owl and wakeful Nightingale,
The one patrolling, in a wheeling course
Of aerial wardenship, thro' the night,
With watch-song shrill doled out the passing hour ;
Whilst on a spray the other cheer'd his beat
With tones of sweet encouragement, as oft
He from extensive circuiting repair'd
Again to his lone cell ;—and o'er their heads
The Stars look'd down benignly, while the Moon
Now in the heav'n display'd a crescent streak
Of feeble light ;—when in a rushing wind
God spake the earth this ultimate behest :—

“Let the ground teem the living creature’s kind,
Cattle, and creeping thing, and ev’ry beast,
As fit inhabitants to dwell on land.”

He said,—when lo! the whirling hurricane,
Driving along (where neither plant nor herb
As yet had taken root), tore up the soil,
And roll’d it over into divers forms
Thro’ lanes of dust ;—when from the sky above,
Now clouded o’er, a drenching shower pour’d
In torrents down, mingling the scatter’d mould
Until reduced to shapes conglutinate.

These thro’ the night (the rain first having ceased)
Lay torpidly condensing, and within
Forming the many functions of their frames
Needful to life,—when from afar, the Sun,
Again returning with hale countenance,
Rose from his ocean bed, and straight assumed
The animating of the sluggish group.

Soon had the genial warmth unto their hearts
Given an impulse, to propel along
The channels of their limbs the tepid blood,

Which heating gradually in their veins,
At length attain'd the uttermost degree
Of healthful vital warmth ;—whilst they began,
As if from slumber waking, to out-stretch
Some their huge members with a heavy groan ;
Others from folds most intricate uncoil'd ;
All, both the pond'rous and the weak, gave signs
Of consciousness increasing ;—when the Sun,
Now in meridian, darted down a ray
Which ran electrically thro' the whole,
Who springing up, each to their haunts retired.

First, with a bound, Behemoth to his legs
Sprang from the earth, and rushing to the floods,
With greedy eyes, began so vast a draught
As tho' a river would but hardly slake
His urgent thirst ;—yet when at length refresh'd,
He laid him down upon an osier bed,
Fann'd from above by willows of the brook.

In mute amaze, the Hippopotamus,
Who had been form'd near the pellucid stream,
Gazed on this giant who so far excell'd
His own capacities :—then diving dash'd

Into the waves, and quickly disappear'd,
Perambulating yellow sands beneath
In search of food ; when from his deep retreat
Emerging, he besought the jungled plain.

Grazing thro' vallies, or on sloping downs
Browsing sweet thyme, the cattle onwards moved,
Whilst more vivacious beasts fled to the woods ;
Or climb'd the mountain or the lofty crag,
Leaping from peak to peak, or in the dales,
With friendly sport, vied in the fleeting race.
Here ran the Roe, and as the Leopard chased
Its bounding form, the striped Hyæna laugh'd
With harmless mirth at the disportive play.

In other parts the great Rhinoceros,
Swathed in his maily coat, betook his way,
And Armadillo and the Pangolin
Impenetrably clad ;—and on the shore
The Tapir walk'd, and Beaver built his hut,
Or Otter swam the waters ; while the Bear
His antics watch'd ;—upon the rocks outstretch'd
The thick-skinn'd Walrus and the Seal appear'd,
Or Alligator lying at his length.

So all was finish'd, save the final deed
Of God's Creativeness, whose wisdom held
It long reserved in order to become
The wond'rous climax of his mighty work,—
When, in high counsel thro' the filial Word
Thus said the Father and the Holy Ghost :—

“Let Us, in Our Similitude, make Man,
To rule the habitants of sea and air,
And have dominion over ev'ry beast,
Or reptile crawling on the face of earth ;
Here, as Our Representative, to stand
The wise Vicegerent of this nether World.”

God spake,—and from the humid soil he cull'd
A mound elect of finer dust and pure
For his great purpose, and with his own hands
Kneaded the pliant clay, till moulded out
Into a statue of majestic mien ;—
Then raised it up, and on the frigid lips
Embalm'd the kiss of peace, and from his breast
Immortal virtue, instantaneously,
Enter'd the lifeless form from all the Three,—
And Man henceforth became a living Soul :—

As rush'd the Mind up to the thoughtful brain,
As pierced the Spirit to the conscious heart,
He knew his God, and falling at his feet,
In silence worshipp'd, and adored in truth.

Eastward in Eden, at a chosen spot,
The Lord a garden planted, and there placed
The Man whom he had form'd;—here provident
Forth from the ground he had compell'd to grow
Each tree delightful to the sight;—or food
Appropriate:—and rising in the midst
The first of Artocarpine genus spread
Its sinuous broad leaves, and 'mongst the boughs
The staff of life as bread-like fruit hung down;
While round its tow'ring stem embraced the Vine,
Whose clusters had the power to supply
Knowledge of good and evil, striking down
Its central root to Hell, the rest around,
Threading a purer loom, little removed
Beneath the surface:—and on ev'ry side
Branches from other stocks, with produce bent,
Woo'd to be tasted, in their shining rinds
Gemming all Paradise with varied hues.
To cool the land a silv'ry stream went forth

From Eden's fount, flowing o'er beds of gold
And onyx stone ;—and thence into four heads
Disparting, each a sep'rate route partook.

Soon as our first Progenitor perceived
Himself upborne, by the Invisible,
Into a fairer region,—there to dress
And tend its luxury,—deep gratitude
His tongue with speech of inspiration moved
As thus he praised the bounty of his God :—

“ Oh thou my Maker, can I e'er repay
Thy goodness ?—whence have I deserved these proofs
Of loving kindness ?—teach me Lord to scan
Thy purpose, if perchance I may return
Thy blessings in the gift of light and life
And all these beauties !—Would I knew thy will,
To earnest give of my sincerity ;—
Speak Lord,—declare,—I listen to obey.”

“ Adam, observe thy promise, for to give
Aught as in recompense is not thy pow'r ;
Thou art my creature, therefore can enact
Naught but thro' me, yet,—for thy good alone,—

Behold yon tree, which, in the centre placed
Of this fair garden, bears the fruit of life !
Of that each morn partake ;—but round its trunk
Another twines, whose taste insidious
Gives knowledge both of evil and of good,—
More of the first than second rankling hides
Within its cluster'd berries,—eat not thence,
For in the day of infidelity
To this command thou diest :—form'd from dust,
Whose origin impure, was purified
By my omnipotence,—soon as the juice,
Poisons thy palate, in yon husks contain'd,
Thou wilt become polluted, by the source
From which thou hast so lately been refined
As part of earth ;—of all the rest enjoy
Much as thou wilt, but on that fatal tree
No venture make,—remember,—life or death.”

Struck with an holy awe, thus inwardly
Adam communed :—“ O words of import great !
Whose urgent stress yet thrills my beating heart,
What mean ye ?—what portends this threaten'd death ?—
Perchance the loss of Him I so adore,
And intercourse sublime ;—full well I know,

If dying be to lose all happiness,
By losing him I should most surely die."

While thus he ponder'd, the Almighty said,
"It is not good that Man should be alone,
I'll make him a Help-meet :"—but first he caused
The sapient Elephant to wend his way
Near to the spot where our first father stood,
Bright as a demi-god ;—each, for awhile,
Astonish'd gazed upon the other's form,
The one perceiving the enormous strength
And greater substance of his admirer ;
The other, reading in the human eye
A deeper wisdom, far excelling his,
Felt that he saw in him his future lord ;
Then slowly raised his trunk, and blew a blast,
Which echoing the many hills among,
Down came all flesh to pay the homage due
To their fair Monarch ;—while with hurried wing
The fowl alighted round on ev'ry tree.

Foremost, among the assembled host, stood forth
The noble Lion, while on either side
The Tiger and the Panther took their post

As his attendants ; and behind, the Wolf
And Jackal ;—on the right, appear'd in state
The gallant Horse, by the sleek Zebra flank'd
And sturdier Quagga, as in the rear
Stood humbly one, whose kind in after-time
Was on his back to bear e'en God himself.
The left the Bison held, and him the Bull
And Buffalo supported, and the Ram
And Goat composed their train ;—and round about
Bounded the antler'd Stag and Antelope,
Or graceful Gnu and beaming-eyed Gazelle,
With num'rous others, while the branches shed
The brilliant colours of the feather'd tribe.

In wonderment at the surrounding crowd,
Adam sought wisdom from the only Source,
When God thus answer'd :—" Son, behold these groups
Of living creatures, which I have ordain'd
To be thy subjects, name them for thyself."
This said Jehovah, who with Father's love
Joy'd in the developement of the mind
Of one so promising ; who soon display'd
No small capacity, but quickly scann'd
The sep'rate natures of each animal,

And gave appropriate names. Yet for him
No mate was found, awhile all others had
Their needful consorts :—thus he soon perceived
His loneliness of equal company,—
Yet felt contented, well entrusting God
Sought his advantage, and most like withheld
This gift, to draw him nearer to himself.

Soon one by one the conclave had dispersed,
And all departed, save the faithful Dog,
Who, crouching at his master's feet, reclined,
And lick'd the hand of him he fondly loved,
From that time forth ;—nor left him when a breeze
Zephyral weigh'd his eyelids down in sleep
Of soft siesta :—while he slept, the Lord
From him a rib abstracted near his heart,
And closing up the flesh, a Woman form'd
Of the life-reeking bone, and by his side
Placed her—perfection of all loveliness !

Meanwhile the slumb'ring Man a vision saw
Enchanting to his senses ;—for behold,
He thought him on a bed of violets
Recumbent stretch'd ;—when, as if magical,

A creature fairer than all other fair
Came to his couch and said,—“ Adam, arise,
Why linger here ? I need thy care, my lord !
My life ! on whom I must henceforth depend,
Like as yon tree of evil and of good,
Clings to the pillar of vitality ;
Good while unsever'd from its purer stem,
Evil alone but in forbidden taste ;
Such one am I.”—Meantime with ravishment
Our first Paternal gazed upon the face
Divinely graced with lily and the rose,
And flowing ringlets of a sunny hue.
Her shape resembling his, tho’ softer mould,
And less robust conformity of limb ;
Then rush’d convulsive to enclose the form
In his fond arms, which so inviting stood
With unaffected innocence :—when lo !
Awaken’d by the effort from his trance,
He found the being whom he so admired
Lock’d in his warm embrace, and with a smile
Of dimpled playfulness upon her cheek,
Beaming affection ;—thus he still believed
That he was dreaming, till in accents soft
She thus the first enraptured lover spake :—

“ Adam, behold in me thy second self,
Whom God hath framed from a subtracted bone
Of thine own body, that we might be One
For evermore !—Oh let our hearts unite
In love to Him who had contrived such bliss
To be our portion ere we yet were form’d.”

She said ;—and he, transported with delight,
Enamour’d gazed upon her innocent,
Then knelt him down, and raised his pious hands
To his kind Parent, and with fervent voice
Pour’d out his grateful soul in praise devout :—

“ Great God, I thank thee !—how could I have ween’d,
Already bless’d so much beyond desert,
Thou had’st a joy in store !—but now discern
There is no end to thy untiring grants
Of all felicity ;—for I perceived,
As round me gather’d the admiring crowd
Of Animals, that each possess’d its mate,
But no Help-meet for me was to be found ;
Yet dared not ask, feeling I ready owed
More than I e’er could pay ; but thou in love
Hast now this Woman given me,—for so

Let her be call'd,—as taken out of Man,
Bone of my bones, and of my flesh, the flesh.”

Thus Adam glorified his Maker ;—when
A small melodious voice upon his ear
Broke with enchanting tones ;—the Man bethought
At first it was his consort, but perceived
Her lips were motionless, and that she knelt
In adoration ;—thus he, undeceived,
Knew that the sounds proceeded from his God,
Who spake more loving than he yet had done.

“ Adam, upon thyself and wife depends
Continuance of thy peace ;—thou hast heard
My strict injunction, teach it thou to her :—
Take now my blessing ; both,—thou my fair son,
And thou pure daughter of my providence ;
Be fruitful, multiply ye, and subdue
All earth, and have dominion over fish,
And fowl, and ev'ry living thing :—behold
To you each tree, with fruit containing seed,
I give for meat, and ev'ry verdant herb
For food of beast, and bird, and reptile kind :—
Bless ye my children,—bless ye, saith your God !”

'Twas afternoon, and the long ev'ning shades
Were fast approaching, when the happy pair,
Hand within hand, bestept the flow'ry plain
In search of resting place :—within a grove
Of branching cedars, was a mossy bank
Pillow'd with violets ;—washing the base
A murm'ring rivulet, whose gentle sound
Whisper'd of sleep, flow'd on ;—upon a spray
The turtle dove woo'd his devoted mate,
And all the feather'd race nestled to roost,
Lull'd by the Nightingale ;—here laid they down ;
And whiled away a swift enchanting hour
With varied converse ; till the female eye,
In slumber, closed serene :—then rose the Man,
And with extended palm, thus bless'd his bride.

“ O sweetest flower of all Paradise ;
My life's best blood ; my far the better part ;
How I regard thee !—listen thou fond bird,
That to thy mate coos so endearingly ;
And thou chaste songster of the night, give ear
To my enraptured strain ;—behold, here sleeps
One that excels thee both in heart and voice,
Jehovah's master-piece ; the certain proof

That God is love, or else he ne'er had form'd
A being so affectionate and fair:—
And thou, O Lord! my greater witness be!
That I most value that thou gave the last!"

Thus, o'er his lovely wife, young Adam spake
In blandishment sincere; when, by her side
Reclining softly, he fell back to rest,
Soliloquising.—But there yet was One,
Who never sleeps, still hov'ring o'er their couch;
'Twas God; He seeing all was very good,
Mounted to Heaven.—Thus the E'en and Morn
The Sixth Day finish'd of this Wond'rous Work;
Which none but God has power to destroy.

END OF CANTO VII.

NOTES.

CANTO VII.

Page 210, line 6.

*tore up the soil,
And roll'd it over into divers forms
Thro' lanes of dust.*

A very general idea has prevailed, that at the creation all the land animals (with the exception of man) rose at the command of God *out* of the earth; first erecting their heads, then their bodies; when at length, breaking loose from their maternal soil, each sought its proper retreat.

Far be it from me to assert that such was not the case; yet, I think the reader will allow the following objections have some weight.

Firstly, that the *trees* and *plants* had been so produced, and therefore it seems probable the animals (quite another class of nature) would not be created after the same fashion.

Secondly, that although man was essentially different to the brute creation, &c. from the circumstance of possessing an immortal soul, yet, as he resembles them so nearly in functions of body, it does appear but likely they would be formed more after the process which was pursued in his creation; and therefore as he did not rise *out* of the ground, but was shapen from its dust, it is not very probable they would be created in any way differing from him; except, that God *actually* formed man, while all others were the work of his word.

And thirdly, that although the Almighty has the power to create in an instant any being he may see fit, yet, that it seems likely every thing went through *some process* in its formation ; as if not, creation, instead of being the work of six days, would have been the act of a few minutes ; in fact, the time only necessary for reading the first two chapters of Genesis ; and, therefore, it is improbable that the animals rose at once perfect from the ground.

Accordingly, it appears more proper to imagine them taking some hours in their creation ; and being part of the external surface of the earth, as in the case of man ; they being intended to move free and unencumbered upon that surface ; differing thus from vegetation, which having sprung from its bowels, required ever after to be stationary, and to seek nourishment from internal resources.

Some might say that the words, in the first chapter of Genesis are, " Let the earth bring forth the living creature," &c. ; the same expression used in creating the plants ; but there is an essential difference in the verses that follow each command ; for in the one case it says, " And God made the beast," &c. ; while in the other the words are, " And the earth brought forth grass," &c. ; evidently inferring that the process differed in the two cases : as also to bring forth, or teem, does not mean only the producing from the *interior*, but any bearing of *offspring* ; the oyster *brings forth* young, although they are borne on the external surface of its shell, instead of internally : but it may be said, if the words are " God made the beast," &c. ; why not suppose He pursued the same mode with them as with man, instead of creating them by indirect means ? To this I answer, that the expressions again differ ; as it says, " And the Lord God formed man," &c. ; and that *to make*, and *to form*, are two very different things, the one meaning any mode of creation, the other generally inferring manual operativeness.

The same arguments apply to the means by which the inhabitants of the seas and rivers are represented in this Poem, to have been produced ; and thus all the elements are made the participating instruments in God's creative work ; a principle which we witness in nature continually, up to the present time.

Page 211, line 7.

*All, both the pond'rous and the weak, gave signs
Of consciousness increasing ;—*

Most of the ideas in the present poem have been taken from a close observation of nature ; and are not, as many at first might suppose, the mere floating whims of imagination.

The supposition of the Sun being the agent of life, in the creation of the fish, fowl, and other inferior animals, is formed from the circumstance of its so often, even now, animating various morbid bodies ; such as the eggs of insects, ostrich, crocodile, &c.

Page 211, line 19.

*the Hippopotamus
Who had been form'd near the pellucid stream,
Gazed on this giant who so far excell'd
His own capacities :—*

I have purposely placed the above animal directly after Behemoth, from the circumstance of commentators generally believing that they were one and the same creature ; a supposition of which, I think, I shall soon expose the fallacy.

In the first place, there is nothing in the book of Job, where *Behemoth* is mentioned, from which to infer he was an amphibious animal ; now the *Hippopotamus* is ; it seems therefore more probable that he was the largest beast of earth ; while *Leviathan* (which, as I have before said, has been equally erroneously supposed to be the *Alligator*) is spoken of as the greatest sea monster.

Again, it says, "*He moveth his tail like a cedar ;*" while every one knows that *the tail* of the *Hippopotamus*, like that of the Elephant, is small even to insignificance ; and therefore *Moses*, who is generally supposed to be the author of that beautiful poem, is made to appear either *ignorant*, or a *false historian*.

And lastly, our knowing no such animal in the present day, is not a proof of its never having been existent ; for even men formerly

were *larger and lived longer* than *we* do ; as also the bones of *immense and unknown creatures* are often found in the bowels of the earth, supposed to be antediluvian remains.

Page 214, line 1.

*As rush'd the Mind up to the thoughtful brain,
As pierced the Spirit to the conscious heart.*

I now come to the promised attempt, of proving that *the brain is the seat of the mind*, instead of leaving it to mere conjecture, as it has hitherto been ; and shall at the same time endeavour to show, not only the possibility, but very great probability, that *the heart performs a similar office for the soul*.

In the above lines it is imagined, that immediately upon God breathing into man the breath of life, an immortal principle from all THREE, viz. Father, Son, and Holy Ghost, *mind, word or voice, and soul*, entered the body, formed from the dust of the ground, and thus rendered man like his Creator in his immaterial powers, and differing only in his possession of materialism ; the necessity of which, I have endeavoured to explain in a former note : and thus the *mind* took possession of the *brain*, the *soul* of the *heart*, and the *voice or word* began to dwell in the *organs of speech*, in order to enable humanity to *prove* and *give effect* to the other two powers proceeding from the Creator.

I will begin first with the *mind*.

It will be remembered, in a previous note I have mentioned *the fact*, that in study the *brain* is always affected in a greater or less degree, according to the intensity of thought exercised : this would appear at once to infer the presence of the mind in that quarter. But a stronger argument exists, which is, that the nerves which extend to all parts of the body, are but a continuation of the brain, which emerging through a bony canal at the back of the cranium, spread themselves throughout the whole animal frame ; by which means the mind, there dwelling, by its action upon the different lobes of

the brain, is able to convey instantaneous intelligence of its wishes to the remotest extremity of the body. There can be no doubt that the mind directs all our actions, such as, for instance, to walk or run, or to take anything up in the hand : the obedient body yielding immediately to the impulse of mental power.

Again—a man gets intoxicated, and what is the effect? why, his brain first becomes confused; by degrees, his speech fails him, then his powers of action, till at length he drops on the ground without sense or motion—and wherefore? because his brain is become incapable of receiving the impression of his mind, and therefore can no longer direct the movements of his body; but apply any means to remove *the fumes* of liquor, and restore his powers of thought; although he is still burdened with repletion, yet he recovers his self-possession, and with it his full command over every limb again.

The same may be observed of every other animal, even to the fly who ventures to taste too freely of exciting beverage; and therefore, I think, it is pretty clear *the brain is the seat of the mind*.

I now come to the *soul*.

I have already observed in a former note, that in temptation, affliction, &c. the *heart* is sensibly affected, and which seems to argue the presence of the *soul*; but the following text is much more to the purpose:—

“But flesh with the life thereof, which is the blood thereof, shall ye not eat.”—GEN. ix. 4.

Thus it appears that blood contains life; how then is it that any animal can die without first exhausting that fluid? My answer is, that the blood is only the medium of conveyance to the vital principle, and not the principle itself; from which I infer, that the *heart* is the seat of the *soul* in man, and by its pulsation, keeps up a constant circulation through the instrumentality of the blood, of this immaterial and immortal essence, even to the utmost extremities of the body; which circulation immediately stops on the departure of the soul, and consequent quietude of the heart.

It may be said, why should not some other animals have *souls*, if the above is correct? I reply, they have life as well as man, and which life is centred in their hearts; but it is only a temporal principle, and not

immortal. In Genesis, the words are in reference to animals, when fully translated, "*the soul of life*;" but in speaking of man, "*living soul*," making an essential difference; for in the first, it infers only the indirect principle of vitality; in the last, vitality itself: and thus the brute creation, &c. not having had the breath of life breathed into them, but only being called into existence, differed widely from man, who received the vital essence from God direct, and therefore is of immortal soul; and thus, while I think, in one case, there can be but little doubt of the heart being the seat of animal life; in the other, I contend it is the dwelling of the immortal soul.

To give from Revelation all the texts which bear upon the foregoing points, would be too much for this work; and therefore I keep them with many others against the day of need, when perchance I may be required to prove more fully the ideas here promulgated.

Page 214, line 10.

and rising in the midst

*The first of Artocarpine genus spread
 Its sinuous broad leaves, and 'mongst the boughs
 The staff of life as bread-like fruit hung down;
 While round its tow'ring stem embraced the Vine,
 Whose clusters had the power to supply
 Knowledge of good and evil, striking down
 Its central root to Hell, the rest around
 Threading a purer loom.*

I now arrive at a subject, in my humble opinion, of peculiar interest, and upon which I have never yet seen even a satisfactory idea, *viz. the nature of the Tree of Life, and the Tree of Knowledge of good and evil*. On the first, I shall not have so much to say as upon the last; but on both, I trust what I do advance will be to the purpose.

There are two sorts of the *Artocarpus*, or *Bread-fruit-tree*, the most valuable of which is that of Otaheite. The tree is of the proportion of a moderate sized oak; with this exception, that the leaves are often

a foot and a half long, of an oblong shape ; their colour, consistency, and sinuosity being akin to those of the fig-tree, and which exude a milky juice upon being bruised or broken. The fruit is about the size and shape of a small cocoa-nut, covered with a thick skin, somewhat resembling network. The eatable part is contained within, having a core in the centre ; it tastes like very sweet new bread.

I am aware that rather a powerful argument might be brought against the supposition of the above beautiful plant having been the Tree of Life, from the circumstance of Adam and Eve being driven out of the garden of Eden, *lest they should stretch forth their hands, and take of the tree of life and live for ever*, and therefore that, most probably, the tree would no longer be in *existence*, lest men should eat of it now for the same purpose.

This would be unanswerable, if the earth had undergone no change in its structure since the fall of our grand parents : but it must be remembered that, in the first place, the ground was cursed by God, immediately upon their disobeying, as also, there having been the deluge since that period ; the soil is not capable at this period of bearing an immaculate plant of any kind ; and therefore we might as well argue that the apple, plum, &c. were non-existent before the fall, from the circumstance of all of them containing more or less the strongest of all poisons, *viz.* prussic acid, and which, it is fair to infer, they did not possess before man's transgression ; as it would be monstrous to suppose any but the forbidden fruit contained the germ of death, although all afterwards became the secret enemies of man, and even while feeding him, conveying into his blood a destroying essence, to prove that the ground from which they drew nourishment, was *cursed indeed* on his account.

This point being disposed of, I shall now proceed to give my reasons for choosing one of this species, as the most likely to have been the Tree of Vitality in Eden.

First, because if any plant, *now* in existence, can be supposed to be of the same nature as that, none seems more likely than the *Artocarpus* : on account of its very imposing appearance, extensive shade, and superior beauty ; next, from the circum-

stance of its affording a substance so like bread, "*the staff of life*;" and lastly, from the sweetness of its taste, as also the leaves producing milk; Paradise, by possessing such a tree, being truly "*a land flowing with milk and honey*."

Now comes "*the Tree of Knowledge of good and evil*," and which, I shall have little difficulty in proving, *must* have been the *vine*, if any tree in existence is descended from the forbidden one; for be it remembered that such is a most important point in the argument, and which, although I shall endeavour to prove is most *likely* the case, I dare not affirm as a fact.

I am perfectly astonished that poets, painters, commentators, (and indeed almost every body that has ever considered the subject,) should have imagined the *apple* to have been the forbidden fruit: what is there in the apple to make it thus celebrated? Some would answer, it is so tempting in appearance—so is the grape; it is a very delicious fruit—so is the grape; it is generally liked—so is the grape; every thing that can be mentioned in its favour may be said of the grape, and considerably more; and therefore persons might as well have supposed the *cherry*, *plum*, *peach*, &c. to have been the forbidden tree, as the *apple*.

But of the vine can be advanced so much to the purpose, that I fear no argument that may be brought against it; knowing as I do, that I could fill a volume of *authorities* upon this subject alone.

In the first place (like the *Artocarpus*), there are no *ramifications* of its species, although there are *different* sorts; not so with the apple; for the pear, quincé, medlar, &c. &c. are of the same genus: also the plum, cherry, apricot, &c. are of one genus; and so on with all other fruit trees: this fact alone would be a strong presumption in favour of the vine. But is there any fruit at the present day, that may be said to afford knowledge of good and evil? Yes, the grape has this power, but no other I believe.

This fruit, while unplucked, hangs on its parent stem, harmless and beautiful. Man gathers! It is thrown into the *wine press*, and comes out in the shape of a most delicious beverage: taken in moderation, it is beneficial in sickness, rejoices the heart of the weary, is the milk

of old age ; sometimes snatches the delicate infant from the jaws of death ; heals the wounded ; draws together persons in the close bond of fellowship ; and frequently, over a cup of generous wine, a long enmity is annihilated, and a firm friendship cemented : thus it gives *knowledge of good*. But pass the bounds of prudence ; let man become too craving after its powers of instruction, and behold the sad reverse ; the philosopher becomes the fool ; the lover, the libertine ; the old man, the heedless boy, without possessing a constitution to withstand the effects of his excesses : like a cankerworm, it devours the vitals of youth, and brings on premature old age : friends part in anger ; rage, despair, murder, suicide, blasphemy, every species of crime is the consequence ; and man, godlike-man, becomes lower than the most loathsome brute : thus it gives *knowledge of evil*.

But an argument might here be induced, that rum, which is made from the sugar cane,—gin distilled from grain,—brandy which also may be distilled from grain (although the best is made from grapes), as also all malt and fermented liquors, have the same effect in a greater or less degree, either to produce *good* or *harm*, when used properly or improperly, and therefore, that the sugar cane, wheat, &c. are equally possible to have been the forbidden fruit ; to which I answer, *that they are not trees*, but herbs, and therefore cannot be meant ; besides, spirituous liquors and beer are of later discovery than wine ; and would, most likely, never have been thought of, had not that been first invented ; as likewise it more than ever proves, that since the fall of man, and consequent cursing of the ground, every thing is calculated to produce either *good* or *evil*, *nourishment* or *poison*, according to the *moderation* or *profusion* with which human nature uses them ; or *the knowledge gained by eating of the forbidden tree*. And here let me remark, what a singular agreement there is between Adam's sin and that of other pious men in the Bible, if the vine was the Tree of Knowledge ! The first crime committed after the deluge was *Noah's drunkenness* ; after the destruction of Sodom, *Lot's intoxication* ; and even *Peter*, when he *cursed* and *swore* and *denied his beloved Master*, might possibly have been affected with the wine, at the "*Last Supper*."

But it may here be said, that if the vine is so evil a tree, how is it that our blessed Saviour compares himself to it, and directs its juice to be drank in remembrance of him? To this I reply, that it is only evil when used wrongfully; and that the words of our Saviour are, "I am the *true* vine," thus implying that there was a *false* one; and with regard to the institution of the Lord's Supper, I draw the following parallels:—

In the *material* Paradise, of the *first Adam*, was a Tree of Life, by the constant eating of which man continued *immortal*. In the *spiritual* Paradise, of the *second Adam*, Christ himself is the pillar of vitality; the emblem, here below, being *bread* or the *staff of life*, by eating of which, through *faith*, man *recovers* immortality. In Eden's garden was a tree of knowledge of good and evil, through the tasting of which by man, sin brought death to human nature. In the heavenly garden is a tree of knowledge of good and evil; the emblem being wine, by the drinking of which, through *faith*, we are enabled to discard evil and lay hold on everlasting good: the effects being thus reversed, and instead of sin bringing temporal death, eternal death is passed upon sin.

Again, by Adam's eating of the *forbidden vine*, it became necessary for the blood of a Saviour to be spilt, and we are commanded to drink of its juice as a remembrance that our disobedience rendered such necessary; whilst, by the loss of the tree of life, we caused his body to be nailed to the cross; and thus he became our only source and hope of vitality hereafter, in remembrance of which we are ordered to eat bread, as emblematical of that body.

I now give the following texts from scripture concerning the vine, and which prove, in my opinion, almost beyond a doubt, that if the *kind* of the tree of knowledge still exists, the vine is that kind.

"Neither gather the grapes of thy vine undressed."—LEV. xxv. 5.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, when either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord:

"He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes or dried.

“ All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.”—NUM. vi. 1 to 4.

“ For their vine is of the vine of Sodom, and of the fields of Gomorrah : their grapes are grapes of gall, their clusters are bitter ;

“ Their wine is the poison of dragons, and the cruel venom of asps.”—DEUT. xxxii. 32, 33.

“ Wine is a mocker, strong drink is raging : and whosoever is deceived thereby is not wise.”—PROV. xx. 1.

“ Who hath woe ? who hath sorrow ? who hath contentions ? who hath babbling ? who hath wounds without cause ? who hath redness of eyes ?

“ They that tarry long at the wine ; they that go to seek mixed wine.

“ Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

“ At the last it biteth like a serpent, and stingeth like an adder.”—PROV. xxiii. 29–32.

“ Woe unto them that rise up early in the morning, that they may follow strong drink ; that continue until night, till wine inflame them !

“ And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts : but they regard not the work of the Lord, neither consider the operation of his hands.

“ Woe unto them that are wise in their own eyes, and prudent in their own sight !

“ Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.”—ISA. v. 11, 12, 21, 22.

“ I had planted thee a noble vine, wholly a right seed : how then art thou turned into the degenerate plant of a strange vine unto me ?”—JER. ii. 21.

“ And in all vineyards shall be wailing.”—AMOS v. 17.

“ And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

“ And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs.”—REV. xiv. 19, 20.

Besides the above, there are numerous other texts in the Bible of similar bearing ; as also several that prove, that when used with prudence, wine is beneficial ; and thus is the Vine truly, “ *the Tree of Knowledge of good and evil.*”

It will be observed, that I have represented the Artocarpus, or Tree of Life, as standing in the centre of the garden ; and the Vine, or Tree of Knowledge of good and evil, as twining around its stem. This I have done, not only on account of the latter *naturally requiring support*, but also from the circumstance of Revelation informing us that they were both placed in the midst of the garden ; and although *midst* does not necessarily mean *middle*, yet as Infidels have made a handle of it (*poor though it be*), to shake belief in the Bible, I have thus placed them together, as it seems probable that, if I am

right in my conjecture of their kind, they would grow after such fashion; as also, that unless seduced into eating the forbidden fruit, no temptation to man was actually afforded by the tree itself; as thus it would have been so covered by the wide-spreading and overhanging foliage of the Tree of Life, that the fruit of vitality would offer itself first and most conspicuously to the notice of any one approaching; the grape of *knowledge* requiring *research*, being hidden beneath the enveiling shade of the superior plant.

In conclusion of this note, I think it necessary to explain the meaning of the words "*striking down its central root to hell*," as they convey more than might be discovered by most readers.

In its natural state (that is, when propagated from *seed* and not from *cuttings*), the Vine strikes down its principal or centre root perpendicularly; while it throws out its secondary fibres horizontally: I have therefore benefited by this fact, in supposing that the Tree of Knowledge thus sought its chief and evil nourishment from the internal part of the earth, which still remained polluted, as containing *Hell*, while the upper part having been purified by God, afforded the good sap, both to it and all other trees, plants, &c.

I have already endeavoured to show not only the possibility, but the very great probability, from scripture, that Hell is contained in the centre of this earth; and thus the Devil being an immaterial essence by the means of this connection formed by the principal root of the Tree of Knowledge, between the outer surface of the world and its centre, may be supposed to have found his way upon earth, previous to his tempting man; where having arrived, he chose the Serpent or dragon for his material agent, not only on account of that reptile's natural subtlety, but also because no other beast of the field capable of winning attention, or climbing the forbidden stem, is clad in *mail*, and which, I have imagined, he was obliged for ever to bear about with him as a curse, by giving him no respite from the torments of eternal fire. Thus, in every respect, the scaly Serpent was his only chance of success; while the Vine circling round the Tree of Life, portended from the first the pliable shape and manner of proceeding of the wily Tempter.

Page 219, line 19.

*Meanwhile the slumb'ring Man a vision saw
Enchanting to his senses.*

I now arrive at the promised endeavour of proving by dreams or visions, not only the immortality, but immateriality of the soul; and shall by the same means argue for the immaterialism of the mind, which does not possess immortality, excepting when it is in conjunction with the soul.

The following relation of St. Paul I think will apply most completely:—

“ It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

“ I knew a man in Christ about fourteen years ago (whether in the body, I cannot tell; or whether out of the body I cannot tell: God knoweth); such an one caught up to the third heaven.

“ And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth);

“ How that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.”—COR. xii. 1—4.

Here it is evident that St. Paul looked upon visions, not only as a mode of divine communication, but he also indicates a doubt whether the visionist is always in the body or not; far be it from me to be presumptuous enough to attempt explanation of that which this servant of Christ was unable to interpret; but it is a curious fact that in *trances*, which are not of unknown occurrence even at this day (and I think it is possible Paul was *entranced* when he had the vision here related), that persons have always seen something of an extraordinary nature, and which, like Paul, they generally keep a profound secret! But, what is still more *remarkable*, they appear to all intents and purposes *defunct*, their not *decomposing* being the only means of inducing belief to the contrary. How many have been actually buried, and yet by some happy accident rescued, ere it was too late, from their appalling situation! From all which it is reasonable to infer, that very probably the soul for a time actually leaves the body, the mind accompanying, and therefore both must be immaterial; or else how could they thus depart and return without any visible mode of

conveyance; as also the soul must be immortal, or else the body; once being deprived of life, there could be no renewal without God breathing again into the nostrils of the person tranced; while the mind is not immortal, but as in conjunction with the soul, for I never yet heard of any animal, save man, being in a trance.

The several instances of Christ and his apostles raising the dead, prove that the departure and return of the soul has occurred, and trances may thus be only a species of miracle, still performed by God for wise purposes. Sleeping dreams and visions are of a lower grade, yet they partake of the same property, the difference being, I imagine, that in trances, the soul *actually leaves* the body, and ascends or descends to mix with immaterial spirits like itself; while in dreams and visions, they on the contrary ascend or descend to join *it* in the body. God is a spirit; he requires us to worship him in spirit; he has appeared to many in the spirit by visions; all proving the soul of man to partake of the same quality.

I have represented in the lines which head this note, that Adam was enabled through spiritual medium to see his wife in a dream, previous to her presenting herself to his material vision; and which the reader is intended to suppose was caused by God in order to convince him from the first, that he possessed more than a mere body, as he had seen the woman and heard her speak, although his bodily powers appropriated to that purpose had been long prostrated in sleep: thus proving that his perceptive qualities were still in action through the medium of his immortal *soul*, in conjunction with his immaterial *mind*, as he had not discerned that which might not be, but an actual occurrence; an idea for which I make no apology, such warnings being very frequent even in these times.

The expression in common use, *viz.* "*the mind's eye*" has in my opinion more in it than most give it credit for; and thus from dreams alone, I think the soul may be considered both immortal and immaterial; the mind immaterial.

CANTO VIII.

“ Thus the heavens and the earth were finished, and all the host of them.

“ And on the seventh day God ended his work which he had made ; and he rested on the seventh day from all his work which he had made.

“ And God blessed the seventh day, and sanctified it : because that in it he had rested from all his work which God created and made.

“ These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.”—GEN. ii. 1 to 4.

ARGUMENT.

OPENING proclamation of the Seraphim that God is returning from his work.—The angels are attracted from all sides, as the Spirit enters between the Cherubim.—God gives them permission to view the new creation.—They, with harp and voice, praise him.—They depart to the walls of heaven, but finding no longer a void beyond, but an immense ocean, they return to the centre, and passing out of twelve gates, descend through space.—Treading the milky way, they reach the planets; Michael and the other archangels alighting on the sun.—They all direct their attention to the earth, just as light rises on Eden.—Our First Mother's morning call to Adam.—He springing up, leads her down the bank into the stream.—After which, the man praises God.—Immediately they hear a chorus in the firmament.—The man, unable to account for its source in any other way, imagines it proceeds from the morning stars.—In fond union, they betake their way to the tree of life, sitting beneath which they make their morning meal of its fruit.—Adam's caution to his wife not to touch the tree of knowledge.—The animals (now most opposed to each other), are represented on terms of the greatest friendship.—Brief description of the remainder of the Seventh Day, how employed.—Morning and evening complete the First Sabbath on earth.—In Highest Heaven, the angels having returned, Michael announces their admiration at creation.—Jehovah prophesies of salvation as a greater work.—Grand blast of trumpets and shouts of the angels.—Thus all is finished.—Concluding address to the Deity.

CANTO EIGHTH.



The First Sabbath.



“ SHOUT, all ye hierarchies,—immortal hosts,
Sing Hallelujahs to th’ eternal God ;
Who was, and is, and still has yet to be,
And ever shall, e’en world without an end.
He comes, ye Spirits,—yea, th’ Invincible
Of Heav’n returns from his great victory,
And on his brow the diadem of peace,
And in his right hand joys for evermore :
Hail him !—All hail him !—Let no single voice
Weary with praising, for there’s none like him !
Honour and might, and love and pious fear,
Yield him, ye Principalities and Pow’rs ;
Strike all your harps, let ev’ry string resound
With vibratory rapture !—Shout,—for lo !
The God of everlasting life is here !”—

Thus loud proclaim'd the flaming Seraphim :—
Like rattling thunder thro' th' Empyrean,
Legions of troops angelic, on their wings
Of huge extent, alighted round the throne
Of great Jehovah, as his Spirit rush'd,
Like roaring wind, between the Cherubim
Who to their centre shook, convulsively,
As th' Almighty enter'd :—amongst the crowd,
Did no angelic feature dare itself
To manifest, but ev'ry face was veil'd
Before the awful presence of its God ;—
When all anon was hush'd ; no o'erfraught breath
Found utterance, the stillness to dispel,
When toned mellifluous, in gentle voice,
The Word affectionate, the silence broke.

“ 'Tis finish'd, yea, my faithful ones, rejoice,
A second holy victory is gain'd :—
Satan receives a rightful recompense,
And ye, thro' me, reward of triumphing !—
Go now my Angels, and your longing eyes
Gladden with sights unknown, behold the World
And promised Universe, and see and know
I AM—And ever shall be—That—I AM ! ”

Up flew their veiling pennons with a clap,
And ev'ry radiant head with spires was crown'd
Of lambent flame, which gloriously play'd
In filletings of favour, round their brows ;—
When rose their brilliant arms, and from their lyres
Struck one grand chord, then sweetly ran them o'er
In heavenly symphony, when Michael sole
Commenced enrapturous his song of praise.

“ Hail, Mighty Monarch of Immensity !
Who can compete with Thee, eternal God !
Where is thy like, whom no extent can bound,
Nor height, length, breadth, nor depth a limit set !
Yet lov'st thy creatures with unwearied love,
Joy of our souls, our light, our life, our all ;
Oh may thy grace, restraining, ever keep
Our hearts unshaken in fidelity :—
Now shout Hosannas !—yea, let ev'ry tongue
Join in a choral psalmody to God.”

“ Sing Hallelujah !”—the right Phalanx cried ;
The left them answer'd, “ Hallelujah sing !”—
“ Is not our God a very present help ?”—
“ Yea, he's our strength, and ever to be found !”—

“ Where is another like unto the Lord?”—

“ Not in the cycle of Infinitude !”—

“ Who out of evil hath such good produced ?”—

“ The One Omnipotent, the Great I AM !”—

“ Who then will praise him with a perfect praise ?”—

“ All,”—“ All,”—“ Eternally,”—“ Amen,”—“ Amen.”

Thus sang the Heav’nly Choirs, and dispersed,
Marshall’d in companies, betook their flight
To the encircling walls ; from whence, amazed,
They saw a void no longer ; far and wide
Stretch’d a transparent ocean, and beyond
The great horizon of Infinity :—
Back to the centre hastening, they came
To a stupendous Dome, in which twelve gates
Open’d their portals wide ;—thro’ these they rush’d,
And buoying on the firmamental air,
From star to star descended ; till at length,
Treading the milky way, they had arrived
Upon the planetary spheres ; the Sun,
Michael alone receiving, and a troop
Of archangelic chieftains ;—on the Earth
They all their gazings bent just as the rays
Of solar light on Eden’s garden rose.

The Man still slept ;—his spouse, who had o'ernight
Sought prior rest, prime waking, him bespake.
“ Adam arise, 'tis morn, the ruddy Sun
Calls thee abroad, as he ascending vies
In rosiness with thee ;—I long to rove
The flow'ry mead and tuneful grove explore ;
Or thro' the dell by yonder waterfall
Descend into the glade ; where run the Deer,
In joyous frolic, round the lofty tree
Placed in the midst :—awake my Love ;—arise.”

Thus whisper'd soft the first devoted wife
To her young husband ; who salient sprang
Firm on his feet, extending her his hand
In fond exultance ;—she, outvied in haste,
Rose smiling from her couch ; when with a kiss
He balm'd her cheek, then fondly led her down
The blooming bank into the crystal stream,
There with ablution to refresh their limbs.
She, like a lovely water-lily, stood
Modest as fair ;—he, seem'd a habitant
Of the deep rivulet, sporting about ;—
When each, ascending from their morning lave,
Knelt on the verdant sward, in pious praise

Uniting both ;—when thus the Man commenced
In gloriation of their Parent's works.

“ O Lord our God and Father ! who from high
Surveys these nether wonders of thine hand,
Look down on us thy children with a smile
Of love parental ; for there's none above
Or here below that we desire, save Thee.
How vast thou art !—the grove resounds thy voice
Thro' slender throats of warbling choristers !—
The orb of day is but a medium
Thro' which we ken thy glory ; and the stars
Are yet the shining dew drops in thy path ;—
The murm'ring streamlet softly hints of thee,
And falling cataract proclaims thy laws ;
The lofty cedar bows to let thee pass,
And flowers yield the fragrance of thy breath !
The ocean speaks thy infinite extent ;
The land thy ever firm stability ;
All Thee declare ! all Nature yields thyself !
Centred in all, and all enclosed by Thee :—
We bless Thee, as the Source of happiness ;
Adore Thee, as the Lord of mightiness ;
Praised be thy name for evermore—Amen.”

Adam had spake ;—when a supernal song,
From choirs exalted, burst upon the air :—
Still kneeling, they in rapture clasp'd their hands,
Awhile the heaven rang with loud applause.

“ Rejoice ! rejoice ! ye brilliant hosts rejoice !
Shout all ye ministers of wise decrees :—
Hail ! happy Man and Woman of the earth,
Pride of below and joy of all above ;
Beloved of God, admired of all his works,
Sure pledge of glory and Jehovah's pow'r !—
Welcome ye spheres, ye steps of swift descent
From highest regions to these lower realms ;
And Hallelujah to the One Triune,
The All-Omnipotent, The Great I AM.”

Thus sang the jubilative hierarchies,
When our Forefather, with a countenance
Irradiate with bliss, unto his spouse
Ventured solution of their wonderment.

“ Hark ! how the Morning Stars together sing
In laud of our Creator !—Great is He,
Whose wonders even yonder fires find speech

To celebrate, tho' mindless else and dumb :—
But lo, they retire, as the light of day
Becomes more vivid ;—behold !—they are gone”.

From pure devotion, (in which neither fear
Nor interest held sway, but gratitude
Alone the worship prompted,) they uprose
Serenely joyous :—round the slender waist
Of her he loved, Adam his nervous arm
Had circled ; while the Woman, tenderly,
So urgent clung unto his heaving breast,
As if she fain would penetrate, to dwell
For evermore in that dear side, from which
She was so lately taken ;—on they went
In unity concordant, for they moved
As tho' one spirit animated both.

Along an avenue of myrtle plants,
With orange and the citron interspersed,
They glided thus ; until they had arrived
Within the confines of a spacious lawn :—
Here in the midst, upon a rising mound,
Sublimed the Tree of Life, with grand expanse
Its foliage spread ; and from its base emerged

A vital spring of water ; which thence flow'd
In winding rills across the flow'r'y glade,
At which the beasts of earth and fowl of air
Refresh'd their palates, after dainty feed.

Beneath the covert of this living shade
They sat them down ; and ready to their hand
Bent, as spontaneous, a fruit-laden branch,
From which they pluck'd a stem ; when rose again
The bough with graceful elasticity.
Then Adam,—happy servitor !—commenced
The banquet to prepare :—and first he burst
Upon the parent soil, the rind, emboss'd
With Nature's fretwork ;—from within he took
The bread of life, and in the vacant shell,
From the crush'd leaves, squeezed milk and honey juice,
And mix'd with it a portion of the stream :—
Then each, with appetite of youth and health,
Began their morning meal ; when thus the Man
Address'd the partner of his rich repast :—

“ Dearest !—how grateful is this food, of which
To eat God hath desired us ! But observe,
The tree grows not alone ; but round it twines

Another stem ;—like as that Serpent hugs
Yon lofty Palm :—from this the Lord forbids
Us e'er to pluck, lest tasting we should die :—
To what the word portends I have no clue ;
But sure it is no 'vantage, from the stress
Imperative th' Almighty laid upon
This his sole caution :—therefore, Love, beware,
Nor even touch the interdicted fruit."

He said, and she vow'd never to transgress
Jehovah's mandate ;—but still thought it strange,
So fair a produce should be thus withheld ;—
Yet felt convinced there was some weighty cause
For this restraint, by the All-bounteous One.

About this happy twain the varied kinds
Of earth and air collected, peacefully.
High o'er their heads the Bird of Paradise
Display'd its waving plumage ; whilst the Hawk
Hover'd enraptured as the Linnet sang :—
Stretch'd at their feet the faithful Dog reclined ;
And near the Elephant in thoughtful mood :—
The gentle Sheep, from heat, had shelter sought
Beneath the flowings of the Lion's mane ;

And Wolf, in frolic, bounded o'er the mead,
In sportive gambols, with the noble Horse ;
Or Tiger dodged in playfulness the Stag.

Soon as they finish'd, Adam thanks return'd
To the Provider of their feast ;—and then
Together they the garden roam'd, or stood
Gath'ring, from stooping sprays, delicious meat ;
Not statedly to time, but when and where
Their inclination led :—or on a bank
Of fragrant green, recumbent, they appear'd,
Spring's fairest flowers,—He, as Crocus bright,
She, the chaste Snow-drop's bending modesty.
Anon when passing near the odour beds,
Some blossom each outvied : the Lily seem'd
Less fair than her ;—awhile his blooming cheek
Shamed e'en the Rose.—Thus past the time until
The Sun, in western clime descending, warn'd
Of Night's approach ; when to their couch they sped,
And there (first having humbly bless'd their God
For all his bounties), sweetly sought repose.
So Evening and Morning, by their span,
The Seventh Day completed, and thus form'd
The First of Sabbaths, on Primeval Earth.

And now the surface of High Heaven, seem'd
A moving superfice of flaming crowns ;
As the wide legionary hosts advanced
From their exploremment to the throne of God :
When halted all ;—and, as with one accord,
Majestically slow, arose their wings ;
Which rounding closed in front of ev'ry form :—
Then on they came, phenomenon superne,
Transform'd apparent, from a plain of fire
To one extensive sheet of feather'd snow :—
Again they stood, and from the van progress'd
A single pillar of this spotless mass ;—
'Twas Archangelic Michael, the approved
Of his Creator in fidelity,
And loved by all the Spirits of his train
As the most humble, tho' the bravest Soul.

“ Oh thou Omnipotent !—O wond'rous God !
Where shall we words, befittingly sublime,
Discover for thy praise !—when we survey'd
Thy new creation, in which order reigns,
In space, supreme, so lately the abode
Of hateful tumult ; and thy light holds rule
Where grossest darkness govern'd formerly ;

With trembling joy we were compell'd to own
We little knew Thee, mighty Lord ! till now."

Thus the High Marshal of Jehovah's troops
Address'd his Monarch :—when the still small Voice
Again was heard in oracle profound ;
Prophetic of the future amplitude
Of Virtue's triumph, and defeat of Vice :—

“ List, all ye faithful !—there is yet a time
To come of greater conquest ; in the which
The Universe, as being but the work
Of my Omnipotence, to nothingness
Will fade before the grandeur of a deed
Begotten of my love, in which I see,
E'en now, of th' earnest travail of my Soul
Well satisfied, portending victory
Of patient holiness o'er restless sin.
Tempted by Satan (who for objects wise
Shall roam anon), Humanity will fall ;
Seduced by means of the twain-knowledged plant
Which hugs the Tree of Life, (whose vital stem,
By daily use gives durability
To dust ;—thus render'd a companion fit

For soul immortal), faithless Man will taste
Of double sapience ; and thus discern
Good forfeited and evil found ;—whilst ye,
Descending, from the garden shall eject
Him disobedient ; lest, putting forth
His hand, he gather of the living bough,
To death an antidote, and so remain
For ever on the Earth, to thus defeat
A better gift, e'en Paradise above,
Knowledge untainted, and a life of bliss ;
Nor find he dies but to supremely live,
And by his loss win everlasting gain.
This is the third and final overthrow
Of Satan and his tribe, thus to avenge
Each Power of my Triple Providence.”

Jehovah spake ;—when, swift as light, appear'd
Again a blazing multitude divine ;—
Ten thousand trumps, in acclamation blown,
Rent the Empyrean with a thunder blast,
And voices shouting, in extatick praise,
“ Glory and honour, power, love, and fear,
To Father, Son, and Holy Ghost, triune
Be now, and evermore !—Amen—Amen.”

Thus finish'd were the Firmament and Earth,
And all their host ;—and on this Seventh Day
The Lord God rested from his mighty work,
In Highest Heaven, and it sanctified.
These are the generations of them both,
When they created were,—but who can mark
The term of their existence,—saving Him
Who call'd them into being, and whose breath
Will hurl them back to ruin, with the damn'd,
When the last judgment strikes the final blow.

AND now Great God ! from whom no thoughts are veil'd,
Whose eye can penetrate the hidden mind,
And there discover wishes, e'en unknown
To the blind self approver's vanity :—
Look down with mercy, if perchance I've dared
Set foot presumptuous on too hallow'd ground
For human tread :—full well I have perceived,
In this my anxious flight, how vast thou art,
How small myself, how little for my pride ;—
Yet one immunity I trust is mine,
To which e'en angels cannot lay a claim,
A privilege more high than Cherubs boast,

More honourable than Seraphic crown,
Which neither Principalities nor Pow'rs,
Things past or present or those yet to come,
Nor even height nor length, nor breadth nor depth,
Nor any other Creature, hath the might
To rob me of;—that my immortal soul
Is not unworthy of a Saviour's blood:—
This is my all!—To prove Thee just and good
Has been my humble effort;—if in aught
I have transgress'd, Oh let me plead beneath
The Cross of Christ, a pardon for the deed;—
And with my brethren in the like attempts,
Find ransom in Emanuel's dying words,
“Father,—forgive,—they know not what they do.”

END OF CANTO VIII.

NOTES.

CANTO VIII.

Page 242, line 20.

*“ Go now my Angels, and your longing eyes
Gladden with sights unknown ;”*

No idea seems likely to be more erroneous than that of supposing God was accompanied by all his angels when he went forth to create the world, &c. ; there is nothing to warrant the supposition in the 1st chapter of Genesis, for there it appears almost to demonstration, that the Deity was unattended ; indeed, a most sublime quietude reigns throughout the opening verses to the creative work ; nor does it appear probable, that Jehovah would allow any of his creatures to witness the wonderful process of his Omnipotence ; since (as far as we can surmise) it would greatly destroy their wonder and admiration at his power ; as also from various parts of scripture, it appears that the Almighty has ever chosen to all his creatures to be enveloped by mystery ; knowing as he does, that *knowledge* cannot be trusted with any being but himself, as it generally leads to pride,—pride to ingratitude,—and ingratitude to rebellion.

I am aware, the idea has been formed on that verse in the book of Job, where, after God calling upon that afflicted man to answer several questions, such as, “ *where wast thou when I laid the foundations of the earth ;*” he says—

“ When the morning stars sang together, and all the sons of God shouted for joy ?”—
JOB xxxviii. 7.

It will be seen, that I have thrown out an idea illustrative of the foregoing text, in one of Adam's speeches to his wife; but I cannot agree with the general opinion, that it meant the angels were present at the creation. It may be said, how then can the above be explained? I submit in the following manner—

First, it appears these are put as interrogatories to Job, and therefore, it does not follow they are to be taken as assertions of the peculiar mode of creation.

Secondly, that they *are not* placed in the same order as their parallels in the two first chapters of Genesis, and which are the declared relation of the creative work.

And thirdly, that the text may be understood in this way :

“ *Answer thou me, where wast thou when I laid the foundations?*”
 &c. &c. *Answer thou me, where wast thou when the morning stars sang together, and all the sons of God shouted for joy?*” The words “ *Answer thou me, where wast thou,*” being understood (as is very common), to apply to each separate interrogatory; at any rate, there is more argument against, than in favour of the idea of the angels accompanying God to creation, and therefore I have chosen the strongest side.

Page 246, line 19.

“ *All Thee declare ! all Nature yields thyself !
 Centred in all, and all enclosed by Thee :—*”

In a preceding note, the reader will remember I have asserted my belief, not only in the existence of *immaterialism*, but that it is the origin and supporting cause of all materiality. To exemplify this position I now proceed, and shall begin, as ever is my plan, with first principles, advancing to second and third, &c. in rotation.

God is an eternal spirit, that is, a *self-existent, immaterial essence*. *Matter* must have had an origin, or else Jehovah could not have been said to be the Creator of that which was co-eternal with himself. The objector might here say, “ Granted ; but how, then, is it that

you have made Satan and his legions the origin of Chaos? *you* ought rather to have represented God as first forming Chaos, and then afterwards modelling the Universe from it." My answer is, but the Almighty created Satan and his tribe, when known by the name of Lucifer, and angels in heaven; and thus Chaos is made to owe its origin to God, as being produced by the act of his creatures, an act *suffered* by Jehovah for the best and wisest purposes.

God being the origin of every thing, it is thus proved *at once*, that *materialism* has originated with *immaterialism*; and I now advance to secondary principles, to show that the former is entirely regulated and supported by the latter.

What is attraction, repercussion, gravitation, &c. but immaterial powers acting upon materialism? Place a needle exactly between two pieces of steel, of equal size, the one magnetic, the other not; it approaches that, and retires from this, without any tangible or visible cause; both ought apparently, in every way, to have the same control over the said needle: but there is an *immaterial* principle of attraction in one, which the other does not possess:—how can the *Materialist* explain this fact? according to his arguments, there ought to be a thread fastened from one to the other. The effect of the pole upon the compass is still more extraordinary, the distance being so much greater; and when we contemplate the power of the sun over the planets, moon, and earth, and the regulating laws that keep all the heavenly bodies in their relative situations, the *Materialist* is proved either an idiot, or wilful misleader of others, when he asserts *there is no such thing as immaterialism*. As I have before said, this essence does not mean *non-entity*, as it then would be truly *non-existent*. To prove its peculiar nature, or the means of its acting, is too vast a subject for this work; I reserve that point, *amongst many others*, for a separate and more deeply philosophical treatise than the present; one that I hope to address to the Literati, more especially; and therefore, I shall now proceed to show some familiar instances of the action of immaterialism upon material bodies.

There are four elements in nature; *viz.* light, air, water, and earth; the first I have called differently from the general term, *viz.* fire,

which I consider erroneous, as fire is the concentration of light, not light the emanation from fire.

These elements all contain *immaterialism* in a greater or smaller degree, and in proportion to their several quantum of this essence, they are more or less fluid, and resist or assume solidity accordingly. We will begin with light : this, as I have before said, partakes so largely of immaterialism and so little of materiality, that it is almost entirely compounded of the former ; to prove this I will, in the present work, give a few arguments, reserving the main ones for another occasion.

In the first place, you cannot *confine* light ; for when concentrated, in the form of material fire, it is always escaping, requiring constant supply from its *immaterial* and *invisible* portion, *heat*.—Again, it never turns *putrid*, which is a peculiar attribute of immaterialism, but on the contrary has the effect to destroy corruption,—witness the powers of electricity ; it is evidently a *source* of life in innumerable things, and by means of galvanic introduction, may be actually made to give apparent, indeed it may be said, temporary animation to dead bodies ; if brought in contact with pestilential air, it evaporates immediately, finding no kindred there ; you cannot weigh it or ascertain its texture ; yet does it contain materiality in some degree ; I say some, since a *vast body of light* is concentrated in a very *small flame of fire* ; and although you may exclude its material part, fire ; you cannot its immaterial portion, heat.

The next in rotation is *air*, and which is not so *fluid* as light, being more *material* in its composition. Atmospheric air is charged with a considerable quantity of *water* ; or perhaps it may be said that the concentration of the material part of air produces water, and in proportion as it is rarified, *i.e.* becomes more *immaterial*, it loses its *material* quality. It also becomes putrid in time, and which attribute belongs to materiality. It is capable of being *confined*, weighed, and experimentalised upon in various ways, similar to solid bodies ; and may be excluded, although I do not believe an *actual vacuum*, that is *in the strict sense of the word*, was ever obtained, which proceeds from the impossibility of expelling its immaterial part.

Water is the next in turn, and which is still less fluid than air, approaching nearer to solidity; and actually assumes that quality upon the departure of immaterialism (for let the reader remember, that I have endeavoured expressly to prove, that the most pure immateriality, is *heat*); it then assumes a substantial form, and is called ice. Every body is aware also that water may be weighed, measured, &c. almost as easily as earth; will quickly turn putrid, and may without difficulty be confined or excluded at pleasure, which proceeds, I imagine, from its being so nearly all material.

The last element is *Earth*, which may be considered almost entirely material; and what is very extraordinary, heat has the effect to give even that a *sort of fluidity*; by drying it in such a way as to become pulverized; when a blast of wind is enabled to scatter it through the air.

The singular agreement between the order of creation in the 1st chapter of Genesis, and the above classification, is worthy of notice. God first created light, *i.e.* the most immaterial element, and which, in the mere act of explosion, may be supposed to have obtained the highly purified portion of materialism which it possesses. He next formed air, to divide the waters from the waters, and which may be supposed to have taken its material or aqueous property, from the more refined portions of these rising waters; then he commanded the waters to assemble, by which means, they not only became more pure themselves, and formed a separate element; but left thereby the earth dry, making thus the fourth principal essence in nature.

Thus, I should say, that the union of *materialism* and *immaterialism* commences at that point where *fluidity* is produced by the induction of *heat*; that every thing capable of confinement, or expulsion, or of being tangible, or discernible by material agency, may be considered *material*, all others *immaterial*; and that the latter is the originating, supporting, and controlling power over the former.

And now, let me observe, a remarkable fact relative to air, from which it appears (as in the case of light), more than ever probable that it proceeded *direct* from God himself.

Music is produced by different concussions upon air, and in proportion to its rarefaction, I should say its beauty of tone increased; this cause alone, must have the effect to render the harmony in heaven superior to that upon earth; to which may be added the immortal powers of the heavenly choirs. But the circumstance to which I more particularly desire to call attention, is, that in music, there are *seven* perfect notes, the intermediate *sharps* and *flats*, with all others, being only half and quarter sounds, &c. or connecting tones between two whole ones. Here is the favourite number of God.

Again, take for instance the common chord of C, and strike a single note,—let it be of ever so fine a tone, there is no melody in it; strike two (*viz.* first and third), the sound is better, but still no melody; add the fifth, and you are immediately struck with the harmonious result; here then are *three* sounds, at equal distances, required before you can produce upon the air a truly musical effect. How does this at once declare the Ubiquity of the Triune God!

I now give the few following texts in confirmation of the preference given by the Almighty to the numbers *three* and *seven*; which (even excepting those relative to Solomon's Temple, and the Jewish rites which are so numerous), run thus:—

“ And he lift up his eyes and looked, and, lo, three men stood by him.” &c.—GEN. xviii. 2.

“ Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread,” &c.—1 SAM. x. 3.

“ And when thou hast stayed three days * * * * *

“ And I will shoot three arrows on the side thereof, as though I shot at a mark.”—1 SAM. xx. 19, 20.

And he took three darts in his hand, and thrust them through the heart of Absalom while he was yet alive in the midst of the oak.”—2 SAM. xviii. 14.

“ Go and say unto David, thus saith the Lord, I offer thee three things,” &c.—2 SAM. xxiv. 12.

“ While Peter thought on the vision, the Spirit said unto him, behold, three men seek thee.

“ Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.”—ACTS x. 19, 20.

“ On the east three gates; on the north three gates; on the south three gates; and on the west three gates.”—REV. xxi. 13.

“ And Balaam said unto Balak, build me here seven altars, and prepare me here seven oxen and seven rams.”

“ And God met Balaam : and he said unto him, I have prepared seven altars, and I offered upon every altar a bullock and a ram.”—NUM. xxiii. 1, 4.

“ And seven priests shall bear before the ark seven trumpets of rams horns : and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.”—JOSH. vi. 4.

“ And the ark of the Lord was in the country of the Philistines seven months.”—SAM. vi. 1.

“ And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.”—ACTS xiii. 19.

“ The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches : and the seven candlesticks which thou sawest are the seven churches.”—REV. i. 20.

“ And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.”—REV. v. 6.

Page 248, line 11.

*As if she fain would penetrate, to dwell
For evermore in that dear side, from which
She was so lately taken.*

Many have been the endeavours, to prove that our First Mother could not have been really formed out of one of Adam's ribs ; one party declaring that it is only symbolical ; another, that the Hebrew is wrongly translated. The latter opinion is not for discussion in this work ; I shall therefore content myself with plain arguments against both ideas, thus defending Revelation in its present form.

I am aware that it has been a favourite plan with many commentators to represent the whole of the three or four first chapters of Genesis as allegorical, and that, in fact, all that we read about the Tree of Life and the Tree of Knowledge, the Serpent, &c. are but fabulous illustrations of virtue, vice, and temptation ; and which is done under the declared intention of removing scepticism, by rendering the doctrines of the Bible more clear to the understanding. But how *impolitic* is such a course ! for if these first few chapters of Genesis are fabulous, the whole book is possibly so, and by analogy the remainder of Revelation ; and thus the believer, or rather *fancied believer*,

grants the infidel's prime and most withering premises, *viz.* "*That the Bible is a cunningly devised fable!*" After such an admission, he cannot with any face attempt to defend a single tenet, since the pillar, upon which the whole fabric rested has been knocked away, and the structure must consequently fall to the ground.

It has been my humble endeavour to tread a different path, for I contend that every thing mentioned in the Bible is essentially correct, having *actually* happened, and even in the *order assigned*; although so regularly and beautifully directed by a divine hand, that throughout it admits of spiritual interpretation; and I firmly believe, that in heaven one of the chief joys will be this tracing of earthly occurrences in connection with heavenly effects; while hell will be rendered more tormenting from the circumstance of man's general resistance to interpretation of events; in fact, that we shall look back (wherever we may be) upon the whole course of time, and the different members of the universe, as having been guided by the hand of God, in a similar way to the pieces on a chess-board under the control of a skilful player, often appearing to be in confusion and without an object, but in reality all advancing to one final and victorious point.

To the subject then more immediately in connection with this note, I proceed, and trust I shall be able to show, that, so far from being contrary to sense, it is in strict accordance with the wisdom and foreknowledge of God.

Marriage being an institution of so much importance to the continuation of the human species, it was requisite to impress upon mankind the necessity of husband and wife being considered as one, and consequently to be an inseparable connection, save by the dispensation of the Creator of All. Had Eve been only formed from the dust of the ground, in the same way as Adam had been, and which some have asserted, they could not have been *ONE* but *TWO*, and the following exclamation would have been absurd:—

"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."—GEN. ii. 23, 24.

I am aware that the objector states, the translation ought to be "bone like unto my bones, and flesh like unto my flesh;" but how then could Adam declare, that for this cause *a man shall leave father and mother and cleave to his wife*, when it is known that a child must of necessity partake most intimately of the same substances as its parents; and therefore the son would more properly cleave to his father and mother than to his wife.

It might be here said, that if it was *necessary* for the first woman to be taken out of the side of her husband, how is it that such has not continued to be the case with all other females up to the present time? I answer, that it is not requisite, since man is no longer formed after the same order that he was at the creation; but is born of parents: so also, therefore, must woman enter the world to be still of the same nature with him. Thus is it wisely ordained, that by means of intermarriage, the whole human race should be united in one common family; and as man originally bore woman, so woman now in return bears both sexes, and the chain is thus continued unbroken: besides, as the first female was the offspring of her husband, and all her daughters partake of her nature, whilst the sons of Adam take after him, woman may still be considered *essentially*, and in a *collective sense*, to have sprung from man; and thus even now the blessing of God, and the union of heart and hand, is only required to make the relationship complete and inviolable.

Page 251, line 23.

The First of Sabbaths on Primeval Earth.

Great have been the endeavours to prove unnecessary the observance of the Sabbath at the present day; whole treatises have appeared for this sole purpose; but, like all works for the perversion of Religion and her rights, they have ever been founded on ignorance, falsehood, and the most puerile reasoning. The following texts among others, have been quoted by these false arguers in support of their assertion:—

“ Bring no more vain oblations ; incense is an abomination unto me ; the new moons and Sabbaths, the calling of assemblies I cannot away with ; it is iniquity, even the solemn meeting.

“ Your new moons and your appointed feasts my soul hateth : they are a trouble unto me ; I am weary to bear them.”—ISA. i. 13, 14.

“ And he said unto them, the Sabbath was made for man, and not man for the Sabbath.”—MARK ii. 27.

“ Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days.”—COLOS. ii. 16.

“ One man esteemeth one day above another ; another esteemeth every day alike. Let every man be fully persuaded in his own mind.”—ROM. xiv. 5.

There is an old saying, that “ *the Devil can quote Scripture for his purpose ;*” and the above, I think, amply proves it, since taking first, for instance, the texts from Isaiah ; why does God express his hatred of the Sabbaths, &c. ? Not on account of the observances themselves, but on account of the hypocrisy shewn in their performance, and which the verses that immediately follow prove :—

“ And when ye spread forth your hands, I will hide mine eyes from you : yea, when ye make many prayers, I will not hear : your hands are full of blood.

“ Wash you, make you clean : put away the evil of your doings from before mine eyes ; cease to do evil ;

“ Learn to do well ; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.”—ISA. i. 15, 17.

Here then was the cause why God was disgusted with religious rites ; and here also he points out the means of rendering them again acceptable to him.

Again, regarding the quotation from St. Mark—what follows :—

“ Therefore the Son of man is Lord also of the Sabbath.”—MARK ii. 28.

Thus our blessed Saviour intended that the Sabbath was a day set apart for man’s observance, rest, and happiness, in remembrance of God’s creative work, and not that man should be rendered wretched by it, as if he had been made only to observe the Sabbath ; and that HE, as *God* and *Man*, had a right to direct how it should be kept.

Lastly, in the texts extracted from Romans and Colossians, Paul does not infer the non-observance of the sacred day, but only a proper charity respecting *minor tenets* relating thereto in different *believers’* minds, for (after mentioning various peculiarities of belief) he makes the following declaration :—

“ And he that doubteth is damned if he eat, because he eateth not of faith : for whatsoever is not of faith is sin.”—ROM. xiv. 23.

But what *faith*, may I ask, is there in a man getting *intoxicated*, and *rioting in every species of debauchery on a Sunday* ? Such can only be of the Devil and not of God. The unfortunate fact is, that fanaticism would rob the poor man of every blessing and comfort, and render the Sabbath a curse to him ; while infidelity would destroy even the very semblance of such a day ; the latter has hitherto been too strong, I am sorry to say, for those who advocate the *happy medium*.

There is not a doubt, then, that the SABBATH DAY has always been by God required to be observed, from the creation up to the present time, and our Saviour says—

“ Think not that I am come to destroy the law, or the prophets : I am not come to destroy but to fulfil.

“ For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

“ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”—MAT. v. 17, 19.

What is the observance of the Sabbath but *one* of these *very commandments* contained in the *Law* ?

Page 253, line 20.

“ *whose vital stem,
By daily use gives durability.
To dust.*”

The Tree of Life has generally been considered of such a nature, that could Adam and Eve have eaten of it previous to their quitting the garden of Eden, they would never have died ; the fallacy of this idea, I trust, I shall easily expose, for it will be remembered that God gave them leave to eat of *every* tree in the garden, save the Tree of Knowledge ; and therefore it is not likely but so conspicuous a tree as the Tree of Life would have been tasted by them before their fall ; and thus had they been, prior to sinning, rendered immortal, and so incapable of dying ; and

consequently, like the Devils, could not have been redeemed by the death of Christ ; but some other mode must have been invented, if any other could in accordance with God's justice, which is not probable.

I have imagined, therefore, that the Tree of Life was planted for the purpose of daily renewing the vitality of Adam and Eve's bodies, so that while they were obedient they might remain immortal in frame as they were already in spirit ; but upon disobeying, they were ejected from Paradise to prevent them from continuing by the same means always in a state of sin ; and thus from that time, they and their progeny became subject to the *daily advance of years*, and consequent approach of *disease* and *death*, having lost all means of application to this diurnal restorative of *youth* and *vigour*.

Page 254, line 13.

“ *This is the third and final overthrow
Of Satan and his tribe, thus to avenge
Each Power of my Triple Providence.*”

I have in an early note to this work stated the idea, that the crime of Satan and his adherents, which caused them the *eternal* loss of heaven, was most likely the unpardonable sin spoken of by our Saviour, and which was evidently an irreverent and wilful misrepresentation of the powers of God's *Holy Spirit* or *Soul*.

Supposing therefore the above to be correct (and which the reader will, I feel assured, allow is highly probable), I now proceed to show how the Devil will hereafter (when ultimately bound for eternity) have rebelled *three* times, each time being against a *different* portion of the Trinity, in order to try the possibility of success against some one of them, hoping thereby to shake the united Omnipotence of the Triune God ; and how each Power will of himself have achieved a complete victory, and thus *trebly blasted* the daring and infatuated *Apostate* ; and finally in Tri-unity of majesty have destroyed his influence over every portion of creation everlastingly.

Advancing on the supposed foundation of this poem, that Lucifer was the cause of Chaos; I state, that first Satan rebelled by blaspheming the Spirit of God, by ascribing to himself powers which could alone belong to that blessed Being; this act rendered him impure, by which means he was no longer able to keep his footing in heaven, but fell, causing Chaos in his descent. This was the victory of the Pure and Holy Spirit.

But confusion thus having commenced in space, and which a *God of order* could not allow, the Father or Mind originates the plan of the Universe out of this confused heap of matter; and thus assisted by the other two (for be it remembered, the Godhead is *inseparable*, although any one may take perchance a more *prominent* part occasionally), achieves his conquest, and removes the effects of Satan's rebellion by the creation; this is God's *second* victory.

The Devil, then after this great work, according to revelation, rebels a *second* time by seducing man; and thus so polluting the creation of the Almighty, as to induce him to curse the whole on man's account, for all the hosts of the firmament, we are told, will be destroyed at the Judgment. But his revenge is not complete: there is yet a third one of the Triple Godhead remaining; the Word or Son, who descending, conquers again by salvation, this *real* Hydra of so many heads of subtlety; this *actual* Cerberus of *triple* daring of brain, and bruises his head irremediably.

But he is not totally destroyed; a third attempt is made (recorded by John in the Revelations), when, after having accused the redeemed day and night before God, he makes upon these grounds a grand effort to establish himself once more in heaven. Then Michael, again armed with God's vengeance, ejects him: when comes the united and final overthrow, based upon Christ's atonement; Satan is bound (this is the third conquest); the universe becomes a Chaos again; is thus purified from all attain by God, and is called forth into a new creation, never more to be polluted by this enemy of order and happiness. Here then is the grand and united consummationary point, in which the *three* individual victories unite in a common focus; and thus Satan has rebelled *thrice*, and *thrice* been conquered!

Page 256, line 14.

“ *Father,—forgive,—they know not what they do.*”

In conclusion.—If the Reader supposes I have written this work under the delusive supposition of *my* being able to unfold the hidden mysteries of God, he knows me not; I lay down my pen, well convinced of the greatness and unsearchable wisdom of Jehovah, and of the perfect insignificance of Man.

May the above line apply to me if *I have done that I ought not to have done, or left undone that I ought to have done*. My intention I may safely say (that is, as far as I know myself) has been for the best: yet, do I not expect, in these days of learning and talent, to escape scatheless; should I be so happy as to gain a victory, I must calculate upon wounds, or else there were no honour in the triumph. All I can say is, I am ready and willing to meet a fair antagonist; and shall at some future time, in the shape of a SUPPLEMENT to *this work*, again I hope enter the Lists; when with my Bible as a shield, my pen as a lance, and the armour of good intention, I shall not fear, with a blessing from a Higher Power, of giving infidelity and my opponents a heavy fall.

ERRATA.

- Argument, Page 80, twelfth line from the top, *for* principals *read* principles.
 98, line 5, *for* precincts *read* precincts.
 140, bottom line, *for* bending *read* rending.
 162, line 20, *for* improbability *read* improvability.
 168, line 4, of bottom note *for* originally *read* original.
 204, line 9, *for* heae *read* here.

APPENDIX.

OBSERVATIONS

ON

THE NATURE OF THE EPIC POEM

AND

BLANK VERSE.

T

PREPARATORY REMARK.

“ Men have got a fashion now-a-days, that two or three busy-bodies will take upon
“ them the name of the world, and broach their own conceits as if they were a general
“ opinion.”—*Bacon*.

THE above quotation must be allowed (however reluctantly) to apply to the present era with too much aptitude; and superior talent of *every* description is thus often suffered to sink into oblivion, only because it is too generous to succumb to a fashionable opinion; which, perhaps, has no other origin than the whim of some modern critic. At the same time, it is truly delightful to contemplate the disinterested earnestness with which numerous journalists defend the struggling aspirant; and even, while directing his attention to what they consider faults, appear so much the friends and mild advisers of the author or artist, that their criticisms are more like the rebukes of a kind parent, than the flagellations of the austere schoolmaster.

It has been my happiness to experience generally the amicable treatment, and therefore I feel it incumbent upon me, out of respect to *my Reviewers*, not to pass unnoticed their *very few* (for such I may call them) objections to my first two Cantos, lest it might seem, in instances of my non-compliance with their recommendations, that I was arrogantly unwilling to be advised or improved. On this account the present APPENDIX is written, and I would wish it to be understood, I am still open to conviction by means of *argument*.

ON
THE NATURE OF
THE
EPIC POEM AND BLANK VERSE.

PERHAPS there is no species of composition that has been more discussed, and with less definitive success, than the EPIC POEM ; one learned critic holding one doctrine with regard to its necessary qualities, another another. This misunderstanding has caused a general panic amongst writers of modern date, and has induced our youthful bards to content themselves with didactic scraps and lyric odes, doubting whether an epic poem from their pens would be considered *an epic poem* ; while elder poets have not attempted the undertaking, fearing their span of years would not be sufficient for its accomplishment. It is high time, therefore, that there was some *fixed* rule laid down, as *opposing ideas* cannot *all* be correct ; and although I have not the vanity to imagine I am able by myself to do this, yet I do feel convinced that the endeavour will be appreciated, and with the assistance of others, the object ultimately attained.

EPIC (from *ἔπος* a word) properly means a narrative, and therefore, any poem partaking of an historical, or traditionary character, might claim thus to be distinguished; but as the term has been originally adopted in accordance with those two talented productions, THE ILIAD OF HOMER, and THE ÆNEID OF VIRGIL; some respect is due to the plan and objects of these originators of the Epopœia.

Some critics have gone so far as to affirm that no other works but the foregoing deserve the designation of *Epic*; but this is absurd, as it stands to reason that all formed upon their model have a right to claim a like distinction, although perhaps not so successful in their subjects or treatment. However, setting aside such fastidious judges, we will come to the more lenient opinions, and from them draw a general conclusion.

All unite by insisting upon the following requisites, *viz.* that the Epos writer shall first choose some very sublime or important event to celebrate, which would not have happened but for the virtue, valour, and uncommon powers of some one particular character, and who is thus made the Hero. That having agreed upon this point, the next is its execution, which requires that it shall not be tedious to the reader, lest one object, (*viz.* the animating his soul to great and glorious works) should thereby be defeated, he becoming tired of his poetical instructor. That morality shall be displayed in its most winning garb, and vice contemned. That there shall be other characters besides the hero, both good and bad, to assist in the ultimate attainment of the *principal event*, towards which all other occurrences must be made to tend. Episodes are allowed, but

they must not be as it were stuck on to the poem ; but so interwoven with the main subject, as to form an advantageous, although strictly speaking not an essential part of the story. These comprise judicious representations of storms and various phenomena, virtuous love scenes, and general descriptions of the works of Nature ; and thus the Poem is rendered highly interesting and instructive, although invested with sublimity of thought, and dignity of language.

But I now come to the points upon which critics disagree, and shall endeavour to prove from those upon which they are unanimous, towards which side the reader ought to lean, by showing that one party contradict themselves, whilst the others are truly consistent.

Some assert the necessity of the Hero being always successful in his enterprize, and consequently a happy termination given to the whole subject ; whilst others, for the sake of saving from animadversion or exclusion, one or two favourite bards, declare that such is unnecessary, and that a tragic *final* is not out of character with the Epic rule. The first set contend for simplicity of style, combined with sublimity of expression ; the second, for abstruse modes of diction to produce exaltation, and, have even gone so far as to declare that the greatest proof of poetry being poetry, is the necessity of the reader being constantly obliged to pause, ere he can discover the author's intention. Other ideas have been promulgated equally at variance, but being on minor points, I shall proceed at once, from the foregoing dogmas and other data, to show the real nature and needful restrictions of Epic composition.

The subject *must be great* ; in this respect there is no *maximum* ; if possible it ought to be one which has been of a paramount importance to the class or classes for whom it is celebrated. The Hero must be one transcendantly conspicuous for his excellence, so that the heart is gained while the brain contemplates his magnanimity : all other characters should be kept as it were in relief to this principal one, never clashing, vying with, or surpassing him in any way ; to him all eyes should be directed ; in him all affections centred ; by this means the *very first and universally acknowledged object* of the poem is probably attained, *viz.* the inspiring the reader with a desire of following as near as possible so admirable a model.

Homer and Virgil have well performed these primal requisites, for the Achilles of the one, and the Æneas of the other, are both remarkable (*according to heathen theology*) for their piety, bravery, and general superiority of character ; and although these deservedly admired bards represent their respective heroes as committing many acts, which in these enlightened times would be considered criminal, yet as they were not contrary to the tenets of *their faith*, but in most instances, strictly in accordance with it, their intention must still be allowed to have been of the very best order.

Another ever requisite point is, that the final event be obtained by the hero, and not *by others*, although they may aid in various ways. An *epic hero* who is acted upon, instead of acting, or who is conquered instead of conquering, is an absurdity, as no one would choose him as an example to follow ; and notwithstanding the pertinacious endeavours of many, to prove that a

tragic end may be allowed, they only stultify thereby their first and always admitted requisite, the exaltation of the reader or hearer, since a tragic termination has the effect to depress the spirits, instead of raising them, and induce one to lay down the volume as containing rules *not to be followed, rather than imitated*; on the contrary, it is more judicious to begin with some sad event, and lead on by degrees to a happy consummation in another; by which means the reader leaves off in a far superior state of mind to that in which he commenced, and thus the first and greatest object is attained.

The next point is the duration of action in the Epic Poem, and about which there has been much difference of opinion; some contending for years, others for months, and days; but surely it signifies little, as long as the final event itself is stupendous, and the period assigned is sufficient for its accomplishment; for a great deed performed in a short space of time, is rather enhanced than depreciated by such despatch. The Poet, therefore, has only to introduce by means of episodes, either past or prospective occurrences, and he may extend a work whose real action only lasts a few days, over any extent of years he may please; since a Poem of less than two or three thousand lines can hardly claim the distinction of the Epopeia. Of course, much in this respect depends upon the subject; and therefore, the Author ought to endeavour not to be unnecessarily *prolix*, or unsatisfactorily *concise*.

The next thing to be considered is the versification, and in which I may by many be considered rather too exclusive; but I trust it will be allowed, that my ideas on the subject are at

any rate supported by argument ; as a mere opinion (whoever might be the promulgator), would receive no attention from me, and therefore I should never expect that, which I would not render myself.

Blank verse then, I contend, is the only proper medium of relation for the Epos, since rhyme is opposed to sublimity ; a few lines may sound well enough, but the ear at last tires with the unceasing jingle, and a careless and monotonous way of reading is the consequence. Besides, such a mode of writing is contrary to the two great epic productions, *THE ILIAD* and *THE ÆNEID*, and consequently has no right to be placed under the same denomination ; as also, it is the style in which minor, and indeed it may be said the most trivial effusions are clothed ; and therefore poetry would be thus brought (at any rate in versification) to one level, a circumstance which would deteriorate greatly from the superiority of epic composition ; it is therefore desirable to proceed to an examination of the nature of blank verse.

Blank verse should be so contrived, that when read monotonously, (*i. e.* by pausing at the end of each separate line, regardless of the real punctuation), it may almost induce the hearer to believe it is rhyme ; and which at once renders it poetical, for it must be conceded, that many most insignificant productions are bearable from the circumstance of their being in rhyme, that at least having a *musical* effect, however great a poverty there be of language and ideas. But while the sound, when thus read or spoken, should be as nearly rhythmical as possible without being actually so, yet ought the sentences to be

so disposed, that by attending to the punctuation, monotony may be broken, and therefore the tale proceed with the same ease as though it were prose ; although *occasionally*, it has a pleasing and variable effect to punctuate, so as to produce monotony. By these means persons must read the poem tolerably well, and the impression wished to be produced must to a certain extent be effected.

I am aware that many would disagree with the above, and state that monotonous lines were not of “ *classical* ” family ; but as I never advance any thing I am not prepared to support, my answer would not be long, nor I trust much from the purpose ; and in this way : amongst the ancient or classic writers, Epic and sublime poetry was almost always embodied in the hexameter metre, which consisting of six feet to each line, and in the composition of which, only the *dactyle* and *spondee* were allowed, an equality of *length* and *sound* was the result ; but this was not all, since it was imperative upon the poet to make the last two feet (not of whichever measure he might desire but) a *dactyle* and *spondee*, in order that each line might finish with a similar effect upon the ear :—what is this but MONOTONY ?

Another objection of modern criticism, and which is asserted to be founded on classical grounds, is equally erroneous with the foregoing, *viz.* the general opposition to the use of alliterated lines in epic and blank verse ; since the two finest *classic* compositions of that description that have ever been produced, contain numerous examples of this “ *unclassical* ” mode of writing. The following quotations, taken casually from the first six books of each work, will peradventure suffice :—

FROM HOMER'S ILLAD.

Lib.		Line.
A'.	Ἀτρείδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς. Ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο. Οἷη ἐν ἀθανάτοισιν αἰεκέχ λoιγὸν ἀμῦναι.	7 165 398
B'.	Ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί. Ὡς φρήτη φρήτηφιν ἀρήγη, φύλα δὲ φύλοις. Κάπνισσάν τε κατὰ κλισίας, καὶ δαῖπνον ἔλοντο.	126 363 399
I'.	Πατρί τε σῶ μέγα πῆμα, πόλῃ τε, παντί τε δήμῳ. Αὐτὰρ ὁ μακρὸν αὔσεν ἄναξ ἀνδρῶν Ἀγαμέμνων. Καὶ γὰρ ἐγὼν ἐπικούρος ἐὼν μετὰ τοῖσιν ἐλέχθην.	50 81 188
Δ'.	Μὴ πρὶν ἀναΐξειαν ἀρήϊοι νῆες Ἀχαιῶν, Καὶ σὺ, κακοῖσι δόλοισι κεκασμένε, κερδαλέοφρον. Χύντο χαμαὶ χολαδες· τὸν δὲ σκότος ὅσ' ἐκάλυψε.	114 339 526
E'.	Εἴκετε, μῆδ' εἰς θεοῖς μενεαινέμεν ἴφι μάχεσθαι. Οἳ πολλοὶ τε καὶ ἰσθλοὶ ἐφίστασαν ἐγχεῖ ἔχοντες. Ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανυῖαι.	606 624 779
Z'.	Τρῶες ὑπέρθυμοι, τηλέκλειτοί τ' ἐπικούροι. Πρηνέα δὸς πεισέειν Σκαιῶν προπάροιθε πυλάων. Ἄψ' ὄγε τὴν ἀπέλυσε, λαβὼν ἀπερείσι' ἄποινα.	111 307 427

FROM VIRGIL'S ÆNEID.

Lib.		Line.
I.	Hæc ubi dicta, cavum conversâ cuspide montem. Interea magno misceri murmure pontum. At freta Sicaniæ saltem, sedesque paratas.	81 124 557
II.	Insontem, infando indicio, quia bella vetabat. Delitui, dum vela darent, si forte dedissent. Ascensu supero, atque arrectis auribus adsto.	84 136 303
III.	Delectos populi ad proceres, primûmque parentem. Virginei volucrum vultus, fœdissima ventris. Sortitur, volvitque vices; is vertitur ordo.	58 216 376
IV.	Isque amens animi, et rumore accensus amaro. Mæoniâ mentum mitrâ crinemque madentum. Quippe tuis ferimus, famamque fovemus inanem.	203 216 218
V.	Parte prior; partem rostro premit æmula Pristis. Victori velatum auro vittisque juvencum. Jactantemque utroque caput, crassumque cruorem.	187 366 469
VI.	Purpureo; solemque suum, sua sidera nôrunt. Mens agitat molem, et magno se corpore miscet. Neu patriæ validas in viscera vertite vires.	641 727 833

Many would consider the foregoing sufficient authority for the use of alliteration ; but I do not coincide in such opinion, as even those great masters of poetry, did not *always* use it so judiciously as they might have done, and consequently the effect is often improperly harsh ; indeed it is probable they never contemplated a *fixed* rule for its adoption. I shall therefore proceed with the attempt of forming one.

POETRY is the very highest order of song, and as such should be bound by the same rules as MUSIC. When a composer wishes to convey the idea of any thing *direful*, he throws in a *discord* ; of *sorrowful*, a *minor key* ; breaking forth again into *concord*, or the *major key*, upon resuming *tranquillity* or *happiness*. Such ought to be in poetry the use of *alliteration*, to produce a *discordant* or *sorrowful* sound upon the ear. Another reason equally strong, and founded also on musical precepts, may be given, *viz.* should a composer wish to produce a *powerful* and *startling* effect upon an audience, nothing will so much tend to it as throwing together in the same passage notes and chords which are *ramifications* of the SAME KEY, from the circumstance of their *vibrating* into each other : whereas let him change rapidly from one key to another, and they destroy each other's vibration. So with *alliteration* ; every word in a line beginning with the same letter causes a *powerful vibration* on the ear, which is immediately destroyed by another letter leading : a *guttural* and *labial*, for instance, cannot vibrate into each other, and thus they are both impoverished. Alliteration should therefore be used in Poetry as the above effects are in Music, to break monotony, and occasionally add depression or vigour.

And here let me observe that, considering how much depends upon the manner in which a poem is read, I am astonished, authors have never yet established a system of signs or marks, similar to those in music, by which means the reader (or as it might be then very properly termed the *performer*) would be enabled to give the different intonations and effects intended by the writer: thus would be produced corresponding results to the *adagio*, *affettuoso*, *amoroso*, *andantino*, the *calendo*, *forte*, *maestoso*, *morendo*, &c. &c. &c. movements; and poetry would become as much a science to the reader as the writer, and an author's intentions oftener be perceived and appreciated. 'Tis true, the different kinds of punctuation are intended in part to regulate the voice; but they fail (excepting with good readers) of their effect, as they can but convey the idea of how long a pause shall take place between certain sentences and words: whereas, were the above mode adopted, I am confident of its benefits; and poetry would no longer show the loss it sustained, when, in former days, it was severed from music: for originally *all* verse was connected with musical tones, and was always sung instead of being said or read.

Another most general but erroneous idea prevails, that the more abstruse and difficult the wording of an Epic Poem, the more sublime is its effects. Nothing can be more completely contrary to the rule observed in those two master-pieces, to which I have already so often referred, and whose authority none dare deny, unless they are prepared to be pronounced incompetent in judgment: for it is a well known fact, that Homer and Virgil are almost the first works in Greek and Latin of any

consequence that are put into a boy's hand at school ; and that it is a common thing to say, that if he has read one book, he can read all, so *easy* is the style considered ; and when it is taken into consideration that they are in different tongues to our own, their perspicuity is proved still more. The author, therefore, who wishes to become an epic writer, ought to endeavour to be intelligible ; for it is easy enough to bewilder, but not so to explain : certainly, there are many subjects which rather lose grandeur by overstrained explanation ; still it is ever better to err on that side than the other, and for the reader to retire not so overpowered with the sublimity of the work, yet having gained instruction from it, than to lay it down, convinced it must be something very fine, because not one word has he been able to understand during his perusal of it.

Another point to be considered is, the privilege of coining, which has ever been allowed to poets before all others, from the circumstance of their very often not being able to find a recognized word, to convey the full extent of their meaning ; and also to avoid tautology. At the same time, much care ought to be observed in so doing, since they should remember that their endeavour ought to be to enrich their language, and this will not be the case if they send forth inelegant expressions. But our poets have generally satisfied themselves by taking the finest words from other languages, and adapting them to our own ; which must be allowed as the safest and most likely to be successful mode of coining, since by this means we get the cream of other tongues. Shakspeare was not so particular, but he was *always* happy in his invention, and so

added much to the stores of the lexicographer. Authors therefore ought to be particular that new words should be either apt in their sound and application, or classical in their derivation ; and thus instead of subjecting themselves to censure, they will be acknowledged sooner or later to have conferred a benefit upon their native tongue.

Another point there is of consequence, being to avoid as much as possible tautology, since the poet is looked up to as one who ought to form the style of others when writing prose ; many have adopted a contrary mode of composition, and it must be admitted with considerable success ; yet repetitions, except in very particular cases, are always irksome, and consequently the epic writer again fails of attracting that attention which it ought to be his endeavour to secure.

Lastly, it *must* be allowed, that as the peculiar character of epic poetry, is to instil moral and religious doctrines, and to induce the reader (*as nearly as possible*) to aim at possessing the same excellent qualities as the hero, no ideas ought ever to find entrance but such as are in accordance with or not contrary to the faith adopted by the author ; since if he attend not to this particular, he must fail of a principal object, *viz.* the probable improvement of the morality and religion of the reader ; for, if he pursue a different course by mingling other tenets with his own, his work will be laid down by the Believer as containing no real doctrine,—by the Infidel, as only proving more and more his assertion, that all religions are equally good,—and by persons of every denomination, as being perchance a pleasing tale ; but having no ultimate end to attain but the

amusement of those who may peruse it. Such a work cannot be called sublime, as it does not raise the soul to a contemplation of the acknowledged God and heaven of the country or class for whom it is written : a requisite that both HOMER and VIRGIL attended to, leaving no possibility of the least charge of inconsistency being brought against them. On this last point I defy successful opposition ; here *only* I deny the authority of the ANTIENTS ; for I do contend, we have no right to introduce into *Christian poems* *heathen doctrines and ideas*, unless they can be evidently traced up to the true source of early religion, yet not even then until remodelled to our present faith ; for, by a contrary course, we are only committing a *robbery*, without benefiting ourselves.

In conclusion, I have to observe, that considering how all nations in former times seemed to improve in science, and every species of civilization in proportion to their advance in poetical superiority, I am astonished that, comparatively speaking, so little encouragement is given to the study in these modern days, particularly at the Universities ; it is true there are yearly prizes established at Cambridge and Oxford for the best English Poems ; but it is not reckoned a necessary part of the education of the student. It may be said, “you cannot make a poet :” true, but many are never known, owing to the difficulty which exists of bringing their productions to a public test ; it may as well be affirmed “you cannot make a mathematician,” but that is no reason why mathematics are not to be enforced as a necessary study at college,—many a high wrangler would be lost if such were the custom at those seats of learning.

I hope to see the period when poetry will be again revived as a medium for every kind of instruction ; for the mind, it is certain, would more easily retain knowledge which it received by that mode of conveyance than any other.

Finally, I trust I shall be allowed to state that as Poetry, Painting, and Music may be considered three delightful sisters, who are ever more lovely when gracefully united, the study of all three is requisite to the attainment of eminence and favour with any one ; but more specially should the POET cultivate the triple acquaintance, he having made choice of the superior nymph as his tutelary deity ; and since she is never so truly happy as when in company with the other two, that BARD is likely and *ought* to be most successful who has sacrificed at all their shrines, nor will he ever have cause to repent his labours, let his situation in life be what it may. The *example* thus coinciding with the following *precept* of the most accomplished of Roman Orators ;—

“ Haec studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solatium præbent :
“ delectant domi, non impediunt foris.”—CICERO.

FINIS.

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